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THEOLOGICAL SEMINARY

WITHERSPOON.

PROCEEDINGS AND ADDRESSES

AT THE

LAYING OF THE CORNER-STONE

AND AT THE

UNVEILING OF THE STATUE OF

JOHN WITHERSPOON,

IN FAIRMOUNT PARK, PHILADELPHIA.

COMPILED BY THE
REV. WM. P. BREED, D.D.

1877

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WITHERSPOON.

FRIDAY, the 20th of October, 1876, was a memorable day in the annals of the Presbyterian Church. On that day a colossal statue of a colossal Presbyterian statesman, patriot and divine was unveiled in Fairmount Park, Philadelphia.

The event acquires additional importance from the fact that this statue is, so far as known to us, the first statue of a Christian man, as such, yet erected in our Republic. Abroad the tourist sees at Oxford the statues of Cranmer, Ridley and Latimer standing on the spot where their martyr-ashes smoked to heaven. At Kidderminster the statue of Baxter points childhood and old age, the passer-by and the musing traveller, to the "Saint's Everlasting Rest." At Bedford the form of Bunyan reminds the spectator of those twelve years in Bedford jail, and that poor blind child standing by the great dreamer's side. In Edinburgh one sees the form of Andrew Melvill, who, in a memorable crisis, caught King James by his robes, and said, "Thou God's silly vassal! There be two kings and two kingdoms in Scotland, King James and Christ Jesus, whose subject James is." At Glasgow

the form of Knox looks down upon the city—the man who never feared the face of man. But in wandering through *our* parks and public places the stranger looks in vain for the solitary form of a strictly Christian hero. Forms of statesmen, warriors, poets, artists and others there are, but not one to vindicate our national character from the suspicion that we are a people wholly given to secularism, not one to indicate that we are a Christian people—that at our evangelical communion-tables more than six millions of souls sit down.

It has been the privilege of Presbyterians to remove this reproach from the Christianity of our land, and to set up the form of one noble representative Christian man before the eyes of millions.

The question has been asked, *Cui bono?* What benefit is likely to flow from the erection of such monuments as this? Would not the money expended upon this bronze and granite have been better expended upon the poor, upon the payment of church debts, or in supplementing the exhausted funds of our mission-boards?

In reply it might be asked whether, if unusual restraint in pecuniary outlay is needful in order that the calls of charity may be answered, it is certain that such restraint should begin just here.

In some instances this suggestion has been made in parlors on the walls of which paintings have hung, and in which marbles have stood, the cost of which would have gone a long way toward paying

for our statue. Since we began this movement Presbyterian church members have expended upon works of art with which to decorate their homes more than would be needed to erect a large number of such monuments. If now home indulgence in the refining luxuries of art is not to cease while financial pressure is distressing the land, church debts are clamoring for payment and charities are calling for aid; if month by month tens of thousands of dollars are laid out upon the productions of the pencil and the chisel for private and domestic gratification,—the effort can hardly be thought unwarrantable to divert some small portion of this outlay from a private to a public use. If the furnishing of our art-galleries is to wait until all the hungry are fed, it will have to wait a long, long time.

Monumental structures for the commemoration of events that mark important eras in a nation's history are not without example in the word of God. When, after forty years of wandering and trial, the Israelites had now passed into the long-promised land through a chasm miraculously opened in the waters of the Jordan, they were commanded to go no farther till they had set up a monument of stone to keep before the eyes, and thus in the memory, of the generations following the wonders and glories of that memorable passage:

"And it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying,

"Take you twelve men out of the people, out of every tribe a man. And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging-place, where ye shall lodge this night.

"Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: and Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel;

"That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

"And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. And Joshua set up twelve stones in

the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day." Josh. iv. 1–9.

Few boons to a country or to mankind are fraught with a richer preciousness than that of great men—men of commanding abilities allied to commanding virtues. A nation's life is wrapped up in its character, and the example of a great and pure character is a potent force among the forces that mould new characters for public and private life. The influence in any nation of a character like that of Aristides must be "like rain upon the mown grass and showers that water the earth."

When it falls to the lot of such a man to live in an age of memorable events, and to take part in scenes and acts that tell for generations upon the weal of the world, it must be worth whatever it may cost in after times to revive the memories of those virtues and those deeds, and to keep them fresh before the minds of men.

Witherspoon was such a character—a character not only pure and lofty in a mere secular point of view, but beautified and made sublime by a true, ripe, Christian piety. In the Congress of sages that sat in Independence Hall in 1776 we dare to say that there was not one other more worthy to be a model for the youth of our country. And no one will say that something is not gained in setting up the form of such a man before the gaze of men.

Other, and to Presbyterians not unwelcome, facts also are challenged to recollection by that colossal figure on that pedestal.

Where is he who shall unfold to us all the salutary influences that have gone into the world's life from that Declaration of Independence? It has taught mankind to revise their doctrines as to the rights of men on the one hand and the prerogatives of kings on the other. Its influence, reacting through our own people upon other peoples, has modified and more or less popularized nearly all governments in the world. By this statue we remind the nation that Presbyterianism, acting in and through the personal influence, the zeal and the eloquence of Dr. Witherspoon, had no small part in the passage of that immortal instrument, and thus in the creation of that wide-working and salutary force.

Further still, in the long, anxious and arduous struggle to secure the consent of the people to the formation of a permanent union of the now independent States—a union without which all the fruits of the war of independence would have been worse than lost—Dr. Witherspoon was a conspicuous and able champion. By this statue we call to mind the claim of Presbyterianism to no inconsiderable share in the nation's gratitude for its effective part in laying the foundation and placing the keystone in the arch of the republic. Nor can we admit that the bronze forms of such men

are without influence over the many tens of thousands of spectators, old and young, that day by day pass and gaze upon them. The statue of an Aristides in the Agora at Athens would be, if a mute, yet an eloquent and ever-speaking, rebuke to injustice and exhortation to virtue. Such a citizen as the one who voted for the ostracism of Aristides because he was tired of hearing him called Aristides the Just, might find his evil tendencies put, in some degree at least, under restraint by the presence of the marble statue of the just man. If the laurels of Miltiades took sleep from the eyelids of Themistocles, must not the statues of those heroes, in later and more degenerate days, recalling the glories of Marathon and Salamis, beget a spirit of patriotism here and there, and help in some degree to stay the rapidity of national decline?

Is it not certain that the Roman youth who accompanied his father through the Forum Romanum, gazing on the statues that stood by scores around, felt his patriotic impulses stimulated by the sight? When, in reply to his many questions, his father recited the stories of Cincinnatus, of Regulus, of Fabius Maximus and the Scipios, what more natural than that the youth as he left the Forum should clench his hand and knit his brow and vow to the gods that he too would be a Roman worthy of the name?

In Philadelphia's beautiful Park stands that colossal form, challenging scrutiny into every act

of his pure life, challenging the world's attention to the services rendered, through him, by Presbyterianism in the work of founding a nation, and exhorting all American youth to a life alike of patriotism and piety.

THE LAYING OF THE CORNER-STONE.

The foundation of the pedestal having been completed, the committee resolved to lay the corner-stone of the monument on Tuesday, the 16th day of November, 1875. Invitations were accordingly issued to the Presbyterian public, and it was hoped that the day might witness a numerous and imposing demonstration. But while man proposes, God disposes. The day was ushered in with a cold November rain, which increased in violence as the hour appointed for the exercises drew on, and at eleven o'clock, the time for assembling at the Presbyterian Rooms, 1334 Chestnut street, the icy rain came down in torrents.

Still, a considerable number of ministers, ruling elders and laymen had assembled, and with them a deputation from the St. Andrew's Society of Philadelphia. Now the question of postponement came up for discussion, and some were decidedly of the opinion that the proposed ceremony should be deferred. While opinion was yet divided upon the subject the commanding voice of Dr. Musgrave was heard as follows:

"Brethren, I hear that some of you shrink from

the exposure of a visit to the Park to-day. Well, let me say that I for one, and other of us younger brethren, are going through with our enterprise. You older and feebler ones who are afraid of a little rain had better go to Machinery Hall, where the address is to be delivered, and remain under shelter till we have laid the corner-stone, when we will join you there."

This speech was received with applause, and settled the question against postponement. Accordingly, the procession made its way through the rain to the cars, and thus toward the site of the monument.

This site is on Lansdowne Drive, just east of "Memorial Hall." It is at a remove of some two hundred feet from the drive, which sweeps round it in a curve of more than half a circle. The view from the monument is one of the most beautiful in the Park. The site was selected by the artist, Mr. J. A. Bailly, and with great courtesy granted to the committee by the "Committee on Plans and Improvements," of which the late lamented Theodore Cuyler, Esq., was then chairman, acting under authority given them by the commissioners of Fairmount Park.

Arriving at the east end of the "Main Building," at that time in course of completion, the people made their way as best they could to the site of the monument. The grounds, freshly prepared for the sod, but with the sod not yet laid, had become un-

der the rain a bed of soft, deep mud. But remembering that our forefathers marched into battle over worse grounds than these, encountering as they went torrents, not of rain, but of musket and cannon balls, our friends plunged through mud and rain, and gathered at the site.

At the appointed time the Rev. Geo. W. Musgrave, D. D., LL.D., accompanied by the Rev. W. W. Barr, D. D., of the United Presbyterian Church, ascended the foundation, and the exercises began.

The Rev. Dr. Barr led in prayer.

The Rev. Dr. Musgrave then spoke as follows:

"I lay this corner-stone in the name of the covenant God of our fathers, the triune Jehovah, Father, Son and Holy Ghost. On this site, kindly granted for the purpose by the commissioners of the Park, is to be erected a monument in commemoration of the patriotic services of the Rev. Dr. John Witherspoon, a distinguished Presbyterian divine, and one of the signers of the Declaration of American Independence, and, we may add, the only clergyman who signed that immortal document.

"The design is also to remind the thousands—yea, millions—who in the course of time will observe the statue of that representative man, of the patriotic services of our Presbyterian fathers during the Revolutionary war, and the influence they exerted on the formation of our national government after the model of our most excellent Presbyterian form

of church government, which is both scriptural and republican.

"Let us sacredly cherish the spirit of our patriotic ancestors, and preserve inviolate their principles of civil and religious freedom. Let us remember that 'the price of liberty is eternal vigilance,' and for its maintenance let us renewedly pledge 'our lives, our fortunes and our sacred honor.'"

The corner-stone having been duly laid, a procession was formed, and proceeded to Machinery Hall, of the Centennial buildings. The Rev. Wm. P. Breed, D. D., occupied the chair. After the singing of the hymn,

"All hail the power of Jesus' name,"

the following address was delivered by the Rev. William Adams, D. D., LL.D., of New York.

THE ADDRESS.

"Not for a vain show, but for a great public utility, we have laid this day the foundation of a monument in honor of one of the fathers of the republic. The name thus to be commemorated in popular apprehension may have less familiarity and brilliancy than many others in our earlier and later history, but it is associated with a certain well-defined influence which, in the judgment of a large number of our fellow-citizens, deserves to be held in everlasting remembrance.

"John Witherspoon, president of the College of New Jersey, emigrated to this country from his

native Scotland more than a century ago. He was an accomplished scholar, a sound theologian, a brave patriot and a zealous friend of true liberty. In particular excellencies he had, probably, many equals—perhaps superiors; but in that rare combination of qualities which fitted him for the special service which he rendered to his adopted country he stands unrivaled. It was his high fortune as a delegate from the State of New Jersey to subscribe his name to the Declaration of American Independence and to the Articles of the National Confederation. It was not, however, any one quality of his character or any one signal achievement of his life which has prompted so many throughout the land to rear a monument bearing his name, so much as the conviction that he represents a certain element of our nationality which deserves a distinct and grateful recognition.

"For a believer in the unity of historic development under the superintendence of one mind—the only philosophic conception of history—nothing can be more profitable than the study of events in their continuity and interdependence. None have greater need of a thorough knowledge and sober judgment of their obligations to the past than the people of these United States. Elated by immediate success and dazzled by visions of future growth in territory, population and wealth, above all nations we need the balance and ballast which come from a wise and rational remembrance of 'the days of

old, and the years of ancient times.' National pride may be fanned to a flame by the high-wrought descriptions of ephemeral politicians, to a total oblivion of those great moral causes which give to our affairs all their importance and to our history all its glory. From the style of inflated self-complacency with which, unfortunately, we are too familiar, descriptive of *the* enlightened century through which we are passing and the prodigious country in which we live, one might suppose that our American nationality was a new and sudden creation, bursting upon the world like a certain divinity in Grecian mythology, hatched from the egg of Night and spreading its radiant wings on universal gloom and barbarism. In fact, it was no improvised achievement. It was the logical result of pre-existent events. It was the growth and fruitage of historic roots in ancestral lands beyond the sea. We have a well-authenticated pedigree at which no man can blush. We trace our national life back to reforms, protests, revolutions and martyrdoms which have made and marked the progress of the Old World through many generations. Whatever truth there may be in the words of Carlyle, expressed in his usual mannerism, 'The best thing England ever did was Oliver Cromwell,' it is certain that this work was not finished when Cromwell was buried in Westminster Abbey more than two hundred years ago, nor when his weak and incapable son afterward abdicated the Pro-

tectorship. Forms may change, names may rise and fade, events may advance and recede as the waves of the incoming tide swing forward and backward, but the English Commonwealth is working now as a vital force in the heart of the world; and the great men of those remote times are to-day living, speaking, toiling, with greater vigor than ever in advocacy of human rights on both sides of the sea.

"That our American colonial life sprung from religious forces is a fact too familiar to need repetition. But these religious elements were by no means homogeneous. The Puritan of England, the Covenanter of Scotland, the Huguenot of France, the Waldensian of Italy, the refugee from Switzerland and the Netherlands, the Lutheran from Germany and Sweden, trained by different processes and impregnated with the qualities of the different soils from which they came,—each contributed his specific part to the composition of our new nationality, just as numerous metals were combined to form the famous brass of ancient Corinth.

"The purpose for which we are now met suggests a few thoughts concerning Scotch Presbyterianism, one of those constituent elements entitled to a grateful commemoration, as represented by the name and character of John Witherspoon. Surely no one will suspect me of designing to pervert this occasion by protruding ecclesiastical preference or appealing to ecclesiastical prejudices. Palsied be my

tongue if, at a time when it should be the aim of every good citizen to fuse all minor distinctions into one sentiment of American citizenship, catholic and magnanimous, I should say anything by way of fostering what is sectarian and sectional! We are here as American citizens, and not exclusively as Presbyterian ecclesiastics. But we cannot be blind to the lessons of history. No intelligent man, whatever his convictions and preferences may be as to church order and worship, would think it invidious to refer to the different circumstances in which Protestantism assumed form in Northern and Southern Britain.

"Protestantism, as first organized in England, was largely a political measure. It was an exchange of popes with rival claims. Henry VIII. was no less a pope because he bore the name of king. Never was pontifical supremacy asserted in a more absolute form, both in Church and State, than by this burly and passionate monarch. In part a political measure, and in part a religious conviction, English Protestantism took the form of a compromise, and like all compromises where great interests are involved, this entailed discontent, restlessness and antagonism. Two parties, like Esau and Jacob, bound together from their twin conception, have been struggling and wrestling for the ascendency in all successive stages of English history. Controversies are to-day agitating courts, convocations and parliaments concerning forms and dresses which would not have

importance enough in themselves to redeem them from the category of puerilities, trifles such as were described by Milton,

'Gewgaws fetched from Aaron's old wardrobe or the flamen's vestry,'

if they were not understood by all parties to be the symbols and badges of the old ancestral antagonism.

"Protestantism in Scotland had a different birth, and so has had a different type and development. It was no political expedient, born of a monarch's lust, avarice and ambition. It was a rational, religious conviction, and not a mere change of despotisms. The great Reformer of Scotland, John Knox, educated for the Romish Church, so soon as he discovered that he could not be fettered by antiquated authority, whether priestly or scholastic, by one bound sprung to the ultimate principle, the paramount authority of the Bible and the supremacy of Christ above all the pretensions and assumptions of men. The sharp and irreconcilable distinction between these two opposite systems was caught by the Scotch Reformers as by intuition. Those words, 'Christ's Crown,' which Scotch Protestantism early inscribed upon that flag which afterward was borne so bravely through storm and battle, the pride of lowly cottage and lordly castle, were no unmeaning device. The 'lords of the congregation,' as the noble leaders of the movement were

significantly styled, in their first covenant bound one another before the majesty of God to set forth, maintain and honor the most blessed word of God, in opposition to all tyranny, superstition and idolatry. Here we have the key to Scottish history for the last three hundred years—a history having as distinct a type as Scotland's lakes and highlands. When the crowns of England and Scotland were united, many but fruitless were the attempts of the English monarchy and prelacy to force their own Church system upon Scotland. In the Antiquarian Hall in Edinburgh there is still preserved the small oaken stool which Jenny Geddes hurled at the head of the dean of Edinburgh when, in obedience to a command of his royal master, he attempted to force the English service upon the reluctant ears of an indignant people—a singular projectile, but the signal shot of a great revolution, the reverberations of which have not yet died out of the world. No portion of modern history furnishes more interesting material than Scotland in her successive struggles for religious liberty. Greatly is it to be regretted that the genius of Walter Scott was not in closer sympathy with the Presbyterianism of his native land; but how graphically has he portrayed the atrocities of Claverhouse when dragooning the Covenanters! and the honesty and simplicity of religious faith have been immortalized by him in the character of Jeanie Deans, the one insect of a swarm embalmed in a drop of amber.

"We have not hazarded the assertion that even in Scotland the exact and well-balanced truth as to the relations of Church and State was reached at once. Many of Scotland's noblest men have always maintained the obligations of the State to aid and uphold the institutions of religion; but the one principle running through all the divisions of her Presbyterian population has been that the Church is in no sense the creature of the State or dependent on its power. No nation can boast of a nobler army of martyrs than Scotland in defence of that principle, from the days of Patrick Hamilton to the men of our own times whom you and I have known and admired, who with bravery and martyrdom worthy of their ancestry gave up their churches and manses, and went forth in the face of poverty and suffering, rather than lower the old standard, 'Christ's Crown,' to the dictation of the civil power, thus verifying the memorable words of the duke of Wellington: 'The battle of establishments is to be fought in Scotland.'

"Such was the land and Church from which came that element of our nationality which is recalled by the name of Witherspoon. It spread itself widely, and planted itself deeply, on this continent. It made a home for itself on the granite hills of New England. It was strong and potent in Pennsylvania, Virginia and North Carolina. It uttered its clarion voice in the Mecklenburg Declaration. It inscribed its testimony by more

than one hand on the Declaration of National Independence. In all times of trial, in all times of danger and darkness, it has proved itself a brave and trusty power.

"Scotch granite forms a firm foundation, even if it does not admit of so fine a polish as Italian marble. Scotch Presbyterianism has often been charged with stiffness, sourness and rigidity. It must be admitted that it is wont to hold its opinions with somewhat of that manner which one of its own representatives has designated a 'gracious pertinacity.' Sometimes it would seem as if determined to sing a solo strain in the general anthem. But who expects the 'gnarled and unwedgeable oak' to be as flexible as the osier? Some metals do not fuse and assimilate so readily as others. But the national element which I describe has in it sturdy strength. It is no lay-figure. It is no sham. It is not driven to and fro by every wind of doctrine. It is characterized by downright honesty. We need more of this Petrine quality, which is as a rock for firmness and endurance. Should questions ever arise in this country affecting its honesty and integrity, whether as to the administration of government, or the import and value of the national currency, or the disposal of the national debt, there will be no doubt which side this portion of our population will espouse. Strange as it may seem, after the experience of ages the question of the relations of Church and State is not yet settled in the Old

World. On this subject Protestantism as well as Vaticanism enacts its mistakes. Signs are not wanting in our horizon that the question of the relation of Church and State will demand a new discussion in this country. 'Render unto Cæsar the things that are Cæsar's, and to God the things that are God's.' Should the time ever come when Cæsar should attempt to stretch his arm across this wide distinction; should civil government, national, State or municipal, presume to lend itself to what is sectarian, fumbling about our schools and churches, those foundations of our republic; should the old, old question of religious liberty be revived in any form by reason of the dictation of any hierarchy, foreign or domestic,—then shall we see the use and value of that particular element in our nationality which we this day commemorate—a quality disciplined and toughened by the sufferings of ages; then you may be sure the old blue flag of Scotch Presbyterianism—a flag that was never trailed in the dust before tyranny or superstition—will be in the very front of the fight.

"While this occasion has demanded a special reference to one form of Protestantism, with its republican simplicity, the parity of its clergy, its liberal patronage of schools and colleges, its ardent patriotism and its firm faith in the ultimate extension of the Redeemer's kingdom, I do not forget that this is only one part of our common heritage.

There is no such thing as a monopoly in the fame of our ancestors by any sect. As they, coming from various countries and churches, joined hands and hearts to found the institutions which are our priceless heritage, so may we, oblivious to all unworthy and narrow distinctions, unite to transmit these institutions, not only uninjured, but refined and perfected, to those who shall come after us. Let us lift the forms of our canonized fathers high on their pedestals and often gaze on their serene and beautiful features. Let us teach our children to recognize their names, rehearse their deeds, to catch inspiration from their great achievements and copy their great examples. So long as granite and bronze and marble shall perpetuate their forms and features let us pledge ourselves to the promotion of morality and religion, the life-blood of our republic—to supreme faith in the word of God as the only sure pledge of liberty for the whole earth, and the certain promise of a time when the kingdoms of this world shall all acknowledge the crown and supremacy of Jesus Christ."

While Dr. Adams was speaking the storm ceased, the heavy mass of clouds rolled up from the west, and the sun shone out in all his glory.

At the conclusion of the oration a handsome Presbyterian flag was presented by the young ladies of West Spruce Street Presbyterian church of Philadelphia to the Centennial Committee of the

General Assembly. It was presented by George Junkin, Esq., and received by Colonel J. Ross Snowden, chairman of the committee. The flag was made of blue silk, edged with a crimson fringe, these being the old colors of the Scotch Covenanters. On the field is a large star, representing the General Assembly of the Presbyterian Church, composed of thirty-six small stars, representing the thirty-six synods of the Presbyterian Church. These synods correspond to our State governments, which are represented by the stars on the United States flag, and their union in the General Assembly corresponds with the union of States in Congress.

THE UNVEILING.

On Thursday evening, the 19th of October, 1876, the Synod of Philadelphia assembled for its eighty-eighth annual meeting, in the Bethany Presbyterian church, in the city of Philadelphia, a little less than a month before the closing of the memorable Centennial Exhibition.

This synod was now *virtually* not eighty-eight, but one hundred and seventy years old, for as early as the year 1706 the organization of the original Presbytery of Philadelphia took place. This body was then presbytery, synod and General Assembly all in one.

For ten years the presbytery grew in numbers, and in the year 1716 it resolved itself into the Synod of Philadelphia, and divided itself by formal

action into four presbyteries, though, in fact, only three of the four presbyteries were organized. The synod continued to grow and divide and reunite, with change of name as well as of fortunes, until, in the year 1788, it resumed its old name, which it has since retained.

Out of the original Synod of Philadelphia have grown all our synods, to the number now of thirty-seven. Last year the number of States in our republic was thirty-seven and the number of our synods was thirty-six. This Centennial year the republic has added the State of Colorado, and our Church has added the Synod of Columbia. It is by no means disagreeable to us, as Presbyterians, to recognize even such casual analogies as this, among the many much more significant, between our ecclesiastical republic and that of the nation.

One hundred years ago our ancestral synod sat in the city of Philadelphia, side by side with the ever-memorable Continental Congress. Among the members of the synod were Dr. George Duffield, who acted as chaplain in the Congress; Dr. James Sproat, of ripe scholarship and large theological knowledge; Dr. John Ewing, in 1779 provost of the University of Pennsylvania, and "capable of supplying any professor's place at a moment's warning;" Dr. Patrick Alison, the Reverend John Craighead, the Reverend John Brainerd, and the Reverend Dr. John Witherspoon, who not long after passed into the Congress of the United States,

where he continued six years, one of its ablest, most useful and patriotic members.

An interesting and very significant incident is recorded of this meeting of the synod. It had adjourned in 1775 to meet in Philadelphia on the third Wednesday, the 15th of May. It did not meet, however, until the fourth Wednesday, May 22d. For, as we read in the records, "the Continental Congress having appointed a general fast to be kept on the 15th of this instant, several members from different presbyteries applied to the moderator, requesting him to give public notice for the postponing of the meeting of the synod until the fourth Wednesday of this month, in order that the ministers might attend with their congregrations on said fast-day, with which the moderator complied; and accordingly, the synod have now convened; and, however, the synod judge and declare, that the synodical moderator has not authority, either with or without the concurrence of particular members, to alter the time of meeting to which the synod stands adjourned, yet, in the present extraordinary case, they approve of what the moderator has done." Such being the record of our ancestral synod, it seemed to the committee obviously proper that the Synod of Philadelphia, within whose present bounds sat the Continental Congress in which Dr. Witherspoon, the great representative Presbyterian patriot and statesman, served his country and won his fame, should take a chief part in the

crowning ceremonies of this monumental enterprise.

With this reason others concurred for fixing upon this time as the latest to which the ceremonies could be postponed.

In view of all the facts, the committee appointed Friday the 20th of November as the day for the completion of the enterprise. The needful arrangements were accordingly made. Invitations were sent to various synods then in session, to the trustees and faculties of Princeton College and Theological Seminary, and a general invitation to all Presbyterians, of every name, to assemble at the Chambers Presbyterian church, Philadelphia, on Friday the 20th of October, at eleven o'clock A. M. Invitations were also sent to his Honor, the Mayor of Philadelphia, the Common and Select Councils, the Fairmount Park Commission and the United States Centennial Commission to be present on the occasion.

It was a gratifying fact that the

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took voluntary action in the matter, passing a paper of Christian and fraternal salutation, and sending it to the Synod of Philadelphia by the hand of the Reverend James Gardiner, member of the Presbytery of St. Lawrence. The action of the synod was as follows:

"The Synod of Central New York, now in session at Watertown, desires to send its cordial Chris-

tian greeting to the sister Synod of Philadelphia, about to convene in that city.

"We make grateful mention of all your services rendered to the cause and kingdom of our beloved Lord in the generations that are past. We congratulate you on the accomplishment of the undertaking that perpetuates the name and fame of Witherspoon, and unite with you in loyalty to the Presbyterian Church, and to a country and Constitution which bear her image and superscription.

"Brethren: The grace of our Lord Jesus Christ be with you all. Amen.

"Done in synod, at Watertown, N. Y., this eighteenth day of October, eighteen hundred and seventy-six.

"DAVID TULLY, *Moderator.*
"E. N. MANLEY, *Stated Clerk.*"

THE SYNOD OF BALTIMORE

placed the following record upon its minutes:

"The synod having received an invitation to be present at the unveiling of the statue of Dr. Witherspoon at the Centennial grounds on the 20th of October, the following reply was returned:

"The Synod of Baltimore gratefully acknowledges the kind and cordial invitation of Reverend Dr. Musgrave, chairman of the Witherspoon Committee, to be present at the unveiling of the statue of Dr. Witherspoon, and will be happy to accept the same, if the business of the synod permit."

THE SYNOD OF NEW JERSEY.

The Rev. J. Addison Henry, having been appointed by the Centennial Executive Committee of the Presbyterian General Assembly to invite the Synod of New Jersey to attend at the ceremonies at the unveiling of the Witherspoon monument in Fairmount Park, on Friday, 20th Oct., appeared before the synod at Elizabeth, N. J., on Wednesday morning, and gave, in the name of the committee, a most cordial invitation. Whereupon the venerable Dr. Charles Hodge, of the Princeton Theological Seminary, and Dr. H. C. Cameron, professor in Princeton College, were appointed a committee to introduce a minute expressing the mind of the synod upon the subject. The minute, which was unanimously adopted, is as follows:

"*Whereas*, The Centennial Committee of the General Assembly has invited the Synod of New Jersey to be present at the unveiling of the statue of the Rev. John Witherspoon, D. D., at Philadelphia, on Friday, the 20th inst.; and

"*Whereas*, Dr. Witherspoon, an active patriot in the Revolution, a member of the Continental Congress, and a signer of the Declaration of Independence, was the president of the College of New Jersey, and an eminent and influential minister within the bounds of the Synod of New Jersey; therefore,

"*Resolved*, That the thanks of this synod be

tendered to the committee for their very cordial invitation; and that when this synod adjourns, it adjourns to meet in the Tabernacle church, in Philadelphia, at 11 A. M., on Friday the 20th inst., to attend the services to which it has been invited.

"CHARLES HODGE,
"HENRY C. CAMERON."

THE SYNOD OF PHILADELPHIA.

The Synod of Philadelphia, at its session in Reading in 1874, passed the following paper:

"The Synod of Philadelphia having learned of the project of the General Assembly's Centennial Committee to secure the erection of a statue of the Rev. John Witherspoon, D.D., LL.D., member of the Congress that passed the Declaration of Independence, an eloquent advocate of the instrument, and the only clergyman who took part in the deliberations of that memorable body,

"*Resolved*, That we cordially approve of this measure as a fitting tribute to the personal worth and efficient services of this eminent man in the cause of American freedom, as an appropriate memorial of the ardent and active patriotism of the Presbyterians of the country throughout our arduous Revolutionary struggle, and as a symbol of the beautiful harmony subsisting between the principles and forms of government in our Church on the one hand and our nation on the other.

"*Resolved*, That we earnestly commend this en-

terprise to the patriotic sympathy and liberality of all the various branches of the Presbyterian Church in our country.

"*Resolved*, That the stated clerk of the synod be requested to secure the publication of the above resolutions in as many as possible of the religious newspapers of the various bodies of Presbyterians in our land."

On the evening of Thursday, October 19th, the synod opened its meeting in the Bethany Presbyterian church, Philadelphia, and the Rev. William P. Breed, D. D., was elected moderator by acclamation. A paper was presented to the synod from the General Assembly's Centennial Committee, stating the reasons for fixing upon Friday, the 20th, as the day for the unveiling, and requesting the synod to attend in a body and appoint their moderator to preside and conduct the exercises of the day. The synod accordingly adjourned to meet on Friday, the 20th instant, at 9 o'clock A. M., in the Chambers Presbyterian church, on Broad street below Chestnut.

At the appointed time and place the synod met, and transacted business until half after eleven o'clock. In the mean time the Synod of New Jersey assembled in the Tabernacle Presbyterian church, on Broad street above Chestnut.

At half-past eleven o'clock a very large number of gentlemen formed in line on Broad street. The order of procession was as follows:

The St. Andrew's Society,
The General Assembly's Centennial Committee,
The moderators of the two Synods,
The Synod of New Jersey,
The Witherspoon Literary Society,
The Synod of Philadelphia,
Clergymen, ruling elders and laymen.

The long line moved up Broad street to the dépôt of the Philadelphia and Reading Railroad, and taking its cars proceeded to the site of the monument.

AT THE SITE.

Upon reaching the site of the monument, the Rev. William P. Breed, D. D., moderator of the Synod of Philadelphia, assisted by the Rev. Thomas McCauley, moderator of the Synod of New Jersey, took charge of and conducted the exercises.

The vast assemblage was called to order at one o'clock, and prayer was offered by the Rev. Dr. George W. Musgrave, after which Rev. W. O. Johnstone, D. D., announced the following psalm:

"All people that on earth do dwell,
Sing to the Lord with cheerful voice.
Him serve with mirth, his praise forth tell;
Come ye before him and rejoice.

"Know that the Lord is God indeed,
Without our aid he did us make;
We are his flock, he doth us feed,
And for his sheep he doth us take.

"Oh, enter, then, his gates with praise,
Approach with joy his courts unto;
Praise, laud and bless his name always,
For it is seemly so to do.

"Because the Lord our God is good,
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure."

The psalm was sung by the entire multitude, after which the Rev. J. B. Dales, D. D., read the following

SCRIPTURE SELECTIONS.

"Lord, thou hast been our dwelling place in all generations. From everlasting to everlasting, thou art God. Thy name, O Lord, endureth for ever, and thy memorial is throughout all generations. Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy? For all nations shall come and worship thee.

"We have heard with our ears, O God, our fathers have told us what work thou didst in their days in the times of old; how thou didst drive out the heathen with thine hand and plantedst them; how thou didst afflict the people and cast them out. For they got not the land in possession by their own sword, neither did their own arms save them; but thy right hand and thine arm and the light of thy countenance, because thou hadst a favor unto them. The Lord hath done great things for us, whereof we are glad.

"And thou shalt remember all the way which the Lord thy God led thee, and thou shalt keep the commandments of the Lord thy God to walk in his ways and to fear him. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring, and of valleys and hills; a land of wheat and barley and vines and fig trees and pomegranates; a land of oil-olive and honey; a land wherein thou shalt eat bread without scarceness, and thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayst dig brass. When thou hast eaten and art full, then shalt thou bless the Lord thy God for the good land which he giveth thee, and beware that thou forget not the Lord thy God in not keeping his commandments and his judgments and his statutes, and thou say in thine heart, *My power and my might and mine hand hath gotten me this wealth.* But thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers. Happy art thou, O Israel! Who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thine excellency? And thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.

"The spirit of the Lord spake by me; the God of Israel said, He that ruleth over men must be just, ruling in the fear of God, and he shall be as the

light of the morning when the sun riseth, even a morning without clouds, as the tender grass springeth out of the earth by clear shining after rain. The righteous shall be in everlasting remembrance. His heart is established; he shall not be afraid until he see his desire on his enemies; his horn shall be exalted with honor. Rid me and deliver me from the hand of strange children whose mouth speaketh vanity and their right hand is a right hand of falsehood, and let the righteous be exalted. That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones polished after the similitude of a palace; that our garners may be full, affording all manner of store; that our sheep may bring forth thousands and ten thousands in our streets; that our oxen may be strong to labor; that there be no breaking in nor giving out; that there be no complaining in our streets. Happy is that people that is in such a case; yea, happy is that people whose God is the Lord.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name for ever, and let the whole earth be filled with his glory.

"Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory, for ever and ever. Amen."

HISTORY OF THE EFFORT.

The Rev. Henry C. McCook then gave a history of the effort to erect the monument. As introductory to the narrative of Mr. McCook it is proper that the following statement be made:

In the summer of 1874 an article from his pen in the Presbyterian suggested the erection of a statue to Dr. Witherspoon. This suggestion was the seed-thought of the enterprise that culminated in the statue on Lansdowne Drive. The paragraph caught the eye and arrested the attention of Dr. Breed, a member of the General Assembly's Centennial Committee. Meeting with the Rev. Dr. H. A. Boardman, another member of this committee, at Atlantic City, in July of that year, he repeated to him the suggestion; and so prompt and earnest was the response that Dr. Breed determined to bring the subject before the Centennial Committee at its first meeting in the fall. But for the cordiality of Dr. Boardman's response to the suggestion, it is probable that no action would have been taken in the matter.

The narrative of Mr. McCook is as follows:

"On Monday the 20th of May, 1872, at the morning session of the General Assembly, then meeting in the Fort Street church, Detroit, Michigan, the Hon. J. Ross Snowden, LL.D., ruling elder from the Presbytery of Philadelphia North, introduced certain resolutions with regard to the observance of the centennial anniversary of American inde-

pendence, which were placed upon the docket. This action proved to be the origin of those patriotic efforts which are crowned and consummated in the celebration of this day.

"Eight days after, Tuesday afternoon, May 28th, the paper referred to in this minute was taken from the docket and was adopted and read thus:

"'*Whereas*, The Presbyterian Church, wherever it has been established, has been the firm and devoted friend of civil and religious liberty, and in our land has supported the principles upon which our free institutions have been so happily established and maintained; and

"'*Whereas*, Measures have already been taken, and others are in progress and in contemplation, to celebrate at Philadelphia, Penna., the CENTENNIAL ANNIVERSARY of the independence of the United States; and

"'*Whereas*, It may be expedient and appropriate that the Presbyterian Church in the United States of America should take some part in celebrating that great national epoch; therefore,

"'*Resolved*, That a committee of thirteen be appointed to take this subject into consideration, and make a report thereon to the next General Assembly for its consideration, and for such action thereon as may then be deemed proper.'

"Whereupon a committee was appointed consisting of the following named gentlemen: James Ross Snowden, Walter H. Lowrie, George Junkin,

George W. Musgrave, Alexander Sproull, Henry A. Boardman, William P. Breed, J. Addison Henry, William E. Schenck, George Hale, Alfred Nevin, Stephen W. Dana and William A. Porter.

"Thus four years and a half ago, when yonder International Exhibition had scarcely a following outside of Pennsylvania and New Jersey, the Presbyterian Church took her stand side by side with the men whose faith, courage, foresight, zeal and liberality have made the centennial of independence one of the noblest triumphs of the citizen of the American Republic.

"This committee of thirteen (a fit and suggestive number!) has thus far achieved these things:

"1. The ingathering of a vast number of discourses, giving the local history of churches in our denomination.

"2. The securing of a fund for the permanent establishment of the American Presbyterian Historical Society.

"3. The collection of orations and historical papers prepared by distinguished members of the church at the invitation of the General Assembly, which are soon to be issued in a memorial volume by our Board of Publication.*

"The first meeting of the Centennial Committee following the summer of 1874 was held October 5th, at 1334 Chestnut street, Philadelphia. The minutes of this meeting contain the following record:

* *Centennial Historical Discourses.* Price, $1.50.

"Dr. Breed suggested the erection of a statue to Dr. Witherspoon, one of the signers of the Declaration of Independence, to be unveiled at the time of the Centennial celebration in 1876. Remarks were made on the subject by Drs. Boardman, Musgrave and others.

"On motion, Dr. Breed and the Hon. J. Ross Snowden were appointed a committee to ascertain the cost of such a statue, and to gather any additional information on the subject.

"At the next meeting, held on October 8th, this committee made a report, which was adopted, a public meeting with reference to the subject was recommended, the enterprise commended to the co-operation and liberality of the churches, and the Rev. H. A. Boardman, D. D., was added to the committee and requested to act as chairman. At a subsequent meeting the Rev. J. Addison Henry was added to the sub-committee, and also the Rev. J. B. Dales, D. D., and Mr. John Alexander, ruling elder in the United Presbyterian church.

"December the 7th, Strickland Kneass, Esq., and Mr. John McArthur, Jr., were unanimously requested to act with the committee 'on all matters relating to the Witherspoon monument, that the committee might have the benefit of their counsel and large experience.'

"To this sub-committee, consisting of Rev. Dr. Boardman, Dr. Breed, the Rev. J. Addison Henry, the Rev. Dr. Dales, the Hon. J. Ross Snowden,

Mr. John Alexander, Strickland Kneass, Esq, and Mr. John McArthur, Jr., was assigned the duty of carrying out the views of the committee of thirteen, and of securing the erection of the monument. On September 20, 1875, Dr. Boardman resigned his place on the sub-committee, and the Rev. Dr. Musgrave was chosen in his stead.

"The Rev. George Hale, D. D., was chosen treasurer of the Witherspoon memorial fund.

"On Thursday evening, January 14, 1875, a public meeting was held at the Assembly Rooms, 1334 Chestnut street. Two hundred invitations were issued, and in response about twenty persons were present. The Hon. W. A. Porter took the chair, and made an excellent address on the character and services of Dr. Witherspoon. Other addresses were made, and among them a brief one full of enthusiasm by Christian J. Hoffman, Esq., who pledged himself for the sum of $500 for the statue.

"On Tuesday evening, January 25, 1875, a public meeting was held in the Tenth Presbyterian church, at which the Hon. Isaac Gordon, of the Supreme Court of Pennsylvania, presided. The meeting was opened with prayer by the Rev. Wm. Blackwood, D. D. On taking the chair, Judge Gordon said:

"'Only as we appreciate our illustrious spiritual ancestors do we render ourselves worthy of them. "As are our gods, so shall we be." Upon this principle, and not alone for mere adoration, the

Roman kept in his house a shrine for his household divinity.' Judge Gordon spoke of Witherspoon as, both in his native country and in this of his adoption, a memorable exemplar of the gospel of which he was a minister. He was an advocate, not only of gospel truth, but of civil liberty. It is well to secure for the generations to come some visible memorial of one in whom religion was so united with patriotism.

"The Rev. James McCosh, D. D., LL.D., a successor of Witherspoon in the presidency of Princeton College, was then introduced and made an able address, in which (as briefly reported by the daily press) he said:

"'The Puritan was willing to undergo any amount of suffering; the Covenanter, on the contrary, did not choose that it should come upon him. Witherspoon was the descendant of the great Scotch Reformer, John Knox. Froude has shown that not only was John Knox a brave and courageous man, but a perfect gentleman. In England the whole of the Reformation cause would have been in great danger had it not been for that heroic man. John Welsh was married to a daughter of John Knox. A daughter of this lady married a Mr. Witherspoon, who had a son, a minister, and that son was the heroic Dr. Witherspoon, who became president of the College of New Jersey in 1768, and died near Princeton, September 15, 1794. He communicated a method to the system of tuition and sent forth a large number of distinguished students.'

"Dr. McCosh thought the hand of John Witherspoon could be traced in our Constitution. He sat in Princeton while the bullets flew around him, but he evinced no fear whatever. He kept up the hearts of the people even when the days were darkest. The speaker was glad to find that the people of Philadelphia had determined to give this distinguished man a place in the Centennial Exhibition. He thought the whole country would commend them for this work.

"Other public meetings were held. Circulars by thousands were distributed; wood-cuts representing the statue were prepared, and appeared in a very large number of our religious and other newspapers.

"A historical discourse on 'Presbyterians and the Revolution,' presenting the subject of the monument, was delivered by Dr. Breed in more than seventy pulpits from Roslyn, L. I., on the east, to Steubenville, Ohio, on the west, in Pittsburg, Wilkes-Barre and other intermediate places. The discourse was also delivered before the General Assembly, at its request, during its session in the Tabernacle church in Brooklyn in May, 1876. Dr. Breed presented the cause also in ten synods and presbyteries. Three subscriptions of one thousand dollars each were made, one by the Hon. D. W. Woods of Lewistown, Pa., a grandson of Dr. Witherspoon, another by James Lennox, Esq., of New York, and another by the Hon. Thomas A. Scott of Philadelphia.

"In January, 1875, the sub-committee addressed a note to Mr. J. A. Bailly, sculptor, stating that while they were unable to make any formal contract, as they had not the pecuniary means in hand yet, if he was willing to go forward with the statue, they would do all in their power to secure the money to remunerate him for his work. Mr. Bailly expressed his willingness, with this understanding, to proceed with the work.

"On June 29, 1875, Mr. Bailly announced to the committee that the model was ready for casting. A large number of ministers went together from the Ministerial Association to inspect the model, and gave it their unanimous and cordial approval. The model was then placed in the hands of Messrs. Robert Wood & Sons, of this city; and after seven months' labor the statue appeared in bronze, and was placed on exhibition on the 1st of February, 1876.

"That the monument has not been standing here complete during the entire period of the Centennial Exhibition is the fault neither of the artist nor the bronze-founder. It was in the hands of the committee in April last. It was the original intention to unveil the statue in the presence of the General Assembly last spring. The committee wisely declined to arrange for the ceremony until the cost of the work had been more nearly covered by subscriptions to the fund. However, on the 16th Nov., 1875, the corner-stone was laid with suitable

rites. The day was inclement; but in spite of stormy wind, rain, mist and mud, the corner-stone was laid by Dr. Musgrave, chairman of the Monument Fund Committee, 'in the name of the covenant God of our fathers, the triune Jehovah, Father, Son and Holy Ghost.' The company then sought refuge in Machinery Hall, where a masterly oration was delivered by Dr. William Adams of New York.

"In the mean time, the committee had energetically pressed the collection of money, and early in the summer saw their way clear to arrange for the exercises of this day.

"The history of this statue has a *postscript*. Tradition accredits the ladies with a happy knack at that sort of appendix, and so the postscript has been written by them. It reads thus: 'We have been asked to secure three thousand dollars in order to complete the monument fund. Those men—poor fellows!—while living, we have to help them out of all manner of troubles and up to all manner of triumphs, and when they are dead and are to be helped to a pillar of granite, they need us quite as much.'

"The ladies accordingly assembled at the Assembly Room, 1334 Chestnut street, in June, 1876, and organized a ladies' Witherspoon auxiliary committee. Mrs. David Haddock, Jr., was elected president, Mrs. Mary M. Patterson secretary, and Miss Rachel Wetherill treasurer. As Miss Wetherill left the city in the summer of 1876 for Europe,

Mrs. Mary A. Ferguson was chosen treasurer in her place.

"The ladies of the auxiliary set to work with characteristic energy, and this evening, with the co-operation of this goodly company, it is hoped that their postscript to this epistle on the Witherspoon statue will be happily ended at the festival in Bethany Hall in this wise: 'Thank you; the monument fund is complete. Witherspoon stands upon his pedestal "owing no man anything."'

"As this history has a postscript, so also it has a 'summary.' You remember the famous saying of Louis XIV. of France, '*L'etat, c'est moi*'—the State, it is myself. There is one man upon this platform who might with far greater truth and propriety say, 'The statue-history? it is myself!' His modesty would forbid the shadow of such a thought, just as it has prompted him to write to your speaker that his name must in nowise be mentioned in this connection, or mentioned only in the most cursory manner. Nay, verily! That would be like the play of Hamlet with Hamlet left out, or like the story of the Revolution with Washington left out, or like the history of independence with the Presbyterians left out. Others have indeed had a becoming part in this work, and to them are due the thanks which we gladly give them. But their part has been secondary. If there be anything of credit to our patriotism and our Presbyterianism in the act of this day—if there be any

honor to those who have wrought this consummation —that credit has been won by and that honor is due to the admirable patriot, Presbyterian pastor and preacher, William P. Breed.

"Ladies and gentlemen, we have here commemorated the courage, pluck and self-denial of the men of the Revolution. But if you knew the *inner* history of the efforts to raise the money for this monument, you would be ready to declare that in genuine grit and perseverance of the saints the ministers of to-day, as represented by our beloved brother and friend, are in no whit behind the chiefest of the fathers. He has been the Atlas of this Witherspoon statue, carrying it upon his shoulders to this date. He will be the happiest and proudest man in Philadelphia if your liberality this day and night shall enable him to lay it aside and sleep in peace."

The Rev. Stephen W. Dana, secretary of the Centennial Committee, then announced the following hymn:

Great God of nations, now to thee
Our hymn of gratitude we raise;
With humble heart and bending knee
We offer thee our song of praise.

Thy name we bless, almighty God!
For all the kindness thou hast shown
To this fair land the pilgrims trod—
This land we fondly call our own.

Here Freedom spreads her banner wide,
And casts her soft and hallowed ray;
Here thou our fathers' steps did guide
In safety through their dangerous way.

Great God! preserve us in thy fear;
In dangers still our guardian be;
Oh, spread thy truth's bright precepts here;
Let all the people worship thee.

THE CONTENTS OF THE CORNER-STONE

were stated by the Rev. Samuel Irenæus Prime, D. D., one of the earliest and warmest friends of the enterprise, who then added:

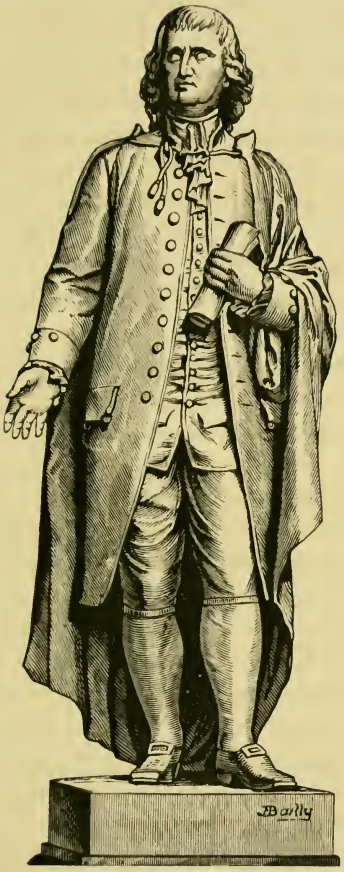
"Beneath this statue we put these documents, in hope that they will remain undisturbed through all the coming changes of time. But if, in the revolutions of succeeding ages, or by some convulsion shaking the solid earth, they should have a resurrection in some future generation, these silent papers shall wake up to tell those who come after us what the men were of this first Centennial year, when they raised this monument to the man and the men who laid the corner-stone of American independence. God grant that the next and each succeeding Centennial may rejoice in the United States united still, intelligent, righteous and free, our beloved Church stretching unbroken, the glory of the Lord upon her, over the North and the South, the East and West, and the knowledge of the Lord filling the whole earth from the rising to

the setting sun. Then He whose right it is shall reign, and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of saints of the Most High. Even so come, Lord Jesus, come quickly."

The Rev. Wm. E. Schenck, D. D., of the Centennial Committee, gave the following

DESCRIPTION OF THE STATUE.

"The statue is of colossal size. Its height is about twelve feet six inches. The committee determined upon this size in preference to the heroic or the life size, in order that the statue might be impressive and imposing even under the dwarfing effects of nature's surrounding magnitudes, trees, hill and skies. Request was made of the artist, Mr. J. A. Bailly, that in handling the subject he would make the civilian prominent, since it was Dr. Witherspoon's service as a civilian that chiefly demanded this monumental recognition, and yet that the clergyman should also be distinctly indicated. How happily he has responded to our request you will soon have an opportunity of seeing. He has habited the subject in the picturesque costume of that olden time—the ample coat and vest, the neat cambric neckerchief, the short clothes and low shoes, and hung the Geneva gown in exceedingly graceful folds from the shoulder. The committee cannot doubt that you will agree with them that, in accuracy of portrait, in vivacity of expression, in easy



STATUE OF JOHN WITHERSPOON,

In Fairmount Park, Philadelphia.

gracefulness of position, Mr. Bailly has left us very little to desire. The statue contains about five thousands pounds of bronze. The production of the model cost the artist some six months of thought and toil, and some seven months more were spent in putting it into bronze.

"On careful inspection of the statue you will, we think, conclude that in this branch of workmanship, as in so many others, America is asserting her equality with, if not her superiority over, the older nations of the world, and that while the bronze-foundry of Robert Wood & Sons remains in Philadelphia, to send our models to Munich to be embodied in bronze is a poorly remunerative proceeding.

"The committee would take this occasion to express their high appreciation of Mr. Bailly's uniform politeness in his intercourse with them, his courteousness in complying with their suggestions, and his exceeding patience with them in their tardiness in meeting their pecuniary obligation to him.

"The statue stands on a pedestal of granite twelve feet in height, and the total cost was eighteen thousand dollars."

THE RECITAL OF THE INSCRIPTIONS

on the monument was then given as follows by the Rev. Wm. M. Paxton, D. D., of New York:

"On the east side: 'John Witherspoon, D.D.,

LL.D., a lineal descendant of John Knox, born in Scotland February 5, 1722; ordained minister in the Presbyterian Church, 1745; president of the College of New Jersey, 1768–1794. The only clergyman in the Continental Congress; a signer of the Declaration of Independence; died at Princeton, N. J., November 15, 1794.'

"On the west side: 'This statue is erected under the authority of a committee appointed by the General Assembly of the Presbyterian Church in the United States of America, July 4, 1876.'

"On the south side: 'Proclaim liberty throughout all the land, unto all the inhabitants thereof. Lev. xx. 10.'

"On the north side: 'For my own part, of property I have some, of reputation more; that reputation is staked, that property is pledged, on the issue of this contest. And although these gray hairs must soon descend into the sepulchre, I would infinitely rather that they should descend thither by the hand of the executioner than desert at this crisis the sacred cause of my country.—*Dr. Witherspoon.*'"

Just as Dr. Paxton pronounced the word *country* the Hon. D. W. Woods of Lewistown, Pa., a grandson of Dr. Witherspoon, pulled a cord, and the flag which had enveloped the statue fell, suddenly exposing to view the colossal form of Witherspoon. A thrill of surprise and admiration ran through the crowd. The speaker was for the moment for-

gotten, and shouts of applause rent the air. When quiet was restored, Dr. Paxton proceeded as follows:

"That monument may perish, but this sentiment (of Witherspoon's) will live for ever. As the reward of that act (his signature to the Declaration of Independence) he expected the executioner's axe, but instead of this he has found the sculptor's chisel. He staked his reputation upon the issue of that crisis, and has won immortality. He staked his property, and he himself has become the property of his countrymen.

"We have now lifted the veil to let the old hero look out on the progress of a century. If he could at this moment stand here alive, with what amazement would he gaze upon this scene! The infant which they cradled in Independence Hall has sprung into a giant. Whilst other nations have reached their maturity by a slow growth of from five to ten centuries, this nation has sprung into its present greatness as by a single bound in the short space of a single century. With what wonder would he look out upon this Centennial scene! Great Britain, standing no longer in hostile array, is vieing with us in the arts of peace; Egypt, the oldest of nations, is offering her morning salutation to America, youngest of nations; whilst all the other nations of the earth are sitting at our feet to learn the arts of progress.

"But there is one other inscription yet to be placed upon this pedestal. It will read thus: 'This

pedestal, the gift of the Presbyterian women of Philadelphia and vicinity.' When this inscription is completed, this monument will become an *annex* of the Women's Department as an exhibition of women's work. God bless the women! If they are not first in war, they are always first in peace and first in the hearts of their countrymen."

The Rev. J. Addison Henry, of the Sub-committee, then gave out the following hymn, which was sung with great enthusiasm by the multitude:

"God bless our native land!
Firm may she ever stand
Through storm and night;
When the wild tempests rave,
Ruler of wind and wave!
Do thou our country save
By thy great might.

"For her our prayer shall rise
To God above the skies,
On him we wait;
Thou who art ever nigh,
Guardian with watchful eye!
To thee aloud we cry;
God save the State.

"Our fathers' God! to thee,
Author of liberty,
To thee we sing;
Long may our land be bright
With Freedom's holy light;
Protect us by thy might,
Great God, our King."

THE ORATION OF GOVERNOR BEDLE.

In introducing Governor Bedle, Dr. Breed remarked: "The statue has been unveiled by a grandson of Dr. Witherspoon. And now we are to listen to an oration upon Witherspoon by His Excellency, Joseph D. Bedle, President of the board of Trustees of the College of which Witherspoon was president, and Governor of the State which sent Witherspoon to the Continental Congress, and last, though not least, Ruling Elder in the Presbyterian Church."

Governor Bedle was welcomed with warm applause, and spoke as follows:

ORATION OF GOVERNOR BEDLE OF NEW JERSEY.

"Eighty-two years, almost, have passed since Dr. John Witherspoon died. This statue is erected, not by personal friends and adherents, but by a posterity who knew him not, and who see standing out in bold relief, at the close of a century of national existence, his virtues and powers, and the great good he wrought for the cause of God and the rights of man. His remains rest in the cemetery at Princeton, hard by the college he loved and adorned, while here the representation of his living form is set up to keep alive his memory and to impress its lessons upon the land. No more fitting place than this could be selected for such an object. Here, in Philadelphia, was the centre of early Presbyterianism in this country; here within a few miles stood

the 'log college,' the precursor of Princeton, and in its day the chief dependence of the Church for the education of its ministry; here he voted for and signed the Declaration of Independence; here he spent the most of his public life; here, as a member of the Synod of New York and Philadelphia, he rendered essential service in the formation of a general government for the Presbyterian Church in the United States; and here he called to order the first General Assembly and preached the opening sermon.

"Dr. Witherspoon came to America at the age of forty-six years, in the full maturity of manhood, ripe with experience, strong in mental endowments and religious faith, and intensely earnest in the work and duties of life. He was born in the parish of Yester, in Scotland, February 5, 1722. His father was a minister of distinguished piety, and an accurate scholar. His mother was a lineal descendant of John Knox, the great Reformer. These were worthy parents of a noble son. His early education was obtained at a public school in Haddington. There he soon developed that habit of industry, keenness of observation and soundness of judgment which were strong characteristics in after-life. He entered the University of Edinburgh at the age of fourteen years, and having been thoroughly educated and prepared was licensed to preach in the year 1743. He was then invited to become an assistant to his father, but wisely de-

clined; for with his tendency to independence of thought and action, to rely upon himself was essential to success. In 1745 he became settled over the parish of Beith, in Western Scotland, where he continued until 1757, when he was installed as pastor of the Low Church in the flourishing town of Paisley, where he remained until called to the presidency of the College of New Jersey. For twenty-five years he faithfully served as a Presbyterian minister in his native Scotland, during which time he became illustrious as a theologian, deeply learned in doctrine and church polity, a most skillful advocate in matters ecclesiastical, and eminent both in the pulpit and in the field of religious literature. He was a rigid adherent to the fundamental principles of Christianity, and inexorable in requiring their practice in daily life. He was not a mere theorist, but a man of broad practical sense, filled with earnest piety and zeal. .

"His writings within that period evince the most careful thought, and show a boldness and force of expression which excited not only the admiration of his friends, but the respect and dread of his antagonists. A man with his positive and aggressive mind could not escape antagonisms; and true to his nature, he could not witness what he regarded as abuses in the Church without a combat. In 1753, while at Beith, he published anonymously the *Ecclesiastical Characteristics, or the Arcana of Church Policy*, it being an able satire directed against those known at that time in the Church of Scotland as

the *moderate* clergy, who, in his judgment, were disposed to defer too much to the popular notions of life, and use their sacred offices as a means of patronage and for worldly favor. This book excited a feeling of hostility against him on the part of those his arrows were intended to hit. The authorship was generally attributed to him; and when called to Paisley, he encountered strong opposition for that reason in the presbytery. In a masterly speech (of the kind) before the Synod of Glasgow he not only defended the book, without avowing its authorship, but denied the right of the presbytery to make that the test of his settlement. He afterwards wrote a paper entitled *A Serious Apology for the Characteristics*, which distinctly revealed him as the author, and in which he gave the reasons for writing it. It is no part of my purpose to review the condition of the Scottish Church in those days, nor the nature of the controversy in which Dr. Witherspoon was the representative on one side and Dr. Robertson, the historian, on the other. The former belonged to what was called the orthodox party, and the blows he dealt proved him to be a leader of superior thought and power. As a controversialist he was logical, vigorous and courageous. His Christianity was aggressive, and errors in doctrine or vices in practice met his hearty condemnation.

"He thought clearly and strongly, and had great energy, without being an enthusiast, in the accom-

plishment of his purposes. The fame of his ability and publications had preceded him to this Western world, and while in the midst of his success and usefulness at Paisley, and his unconscious preparation for new and untried duties, Providence was providing for him in this distant land another field, in which his varied powers would have greater scope, and for which the training and experience of his life had fitted him. Dr. Finlay, the president of the College of New Jersey, having died, the trustees, in November, 1766, elected him to that office. A copy of the minute of his election was transmitted to Richard Stockton, a member of the Board, who then was in London, with a request that he make personal application to Dr. Witherspoon and urge his acceptance. Other intercession, personal and by letters, of the most persuasive kind, was also sought. Mr. Stockton went to Scotland and used his utmost efforts to induce him to accept, and in a letter from London to Mrs. Stockton, dated March, 1767, Mr. Stockton states that 'it is a matter absolutely certain that if I had not gone in person to Scotland, Dr. Witherspoon would not have had a serious thought of accepting the office, because neither he nor any of his friends with whom he would have consulted had any tolerable idea of the place to which he was invited, had no adequate notions of the importance of the College of New Jersey, and, more than all, would have been entirely discouraged of thinking of an acceptance, from an

artful, plausible, yet wickedly contrived letter sent from Philadelphia to a gentleman of Edinburgh.'

"He further states, 'I was so happy as to have entire confidence placed in me by Dr. Witherspoon, and thereby I was enabled to come fairly at him. I certainly have succeeded in removing all the objections which have originated in his own mind. Those of Mrs. Witherspoon I could not remove, because she would not give me an opportunity of conversing with her, although I went from Edinburgh to Paisley, fifty miles, on purpose. After I returned from Paisley to Edinburgh letters passed between Dr. Witherspoon and me, whereby I have received some hopes that she may be brought over.' At the close of the letter he says, 'I have taken most effectual measures to make her refusal very troublesome to her. I have engaged all the eminent clergymen in Edinburgh and Glasgow to attack her in her entrenchments, and they are determined to take her by storm, if nothing else will do. This has a favorable aspect, and is, at the same time, surprising, because they were upon my first coming so unwilling to part with her husband, but the light in which I have set the affairs of the college has made them perfect proselytes.' This letter is found in Field's *Provincial Courts of New Jersey*, and I have given the most of it for the reason it exhibits the standing of Dr. Witherspoon amongst his brethren at that day, the want of knowledge abroad of the college, and the peculiar facts and obstacles in relation to

his coming. These efforts were at first unavailing, and he was constrained to decline, the chief cause being the unwillingness of his wife to leave kindred and friends and adopt a new and distant home. To this he deferred, and finally concluded that without her consent he would not accept. But how strangely and wonderfully human will and action were overruled for good! It seemed as though all hope of having Dr. Witherspoon as president of the college had ended. The trustees, believing the conclusion final, on October 2, 1767, elected the Rev. Samuel Blair, of Boston—a young man of ability, but only about thirty years of age—to the presidency. Pending his consideration of that action, it became known that the difficulties in the mind of Mrs. Witherspoon had been removed, and that her husband would deem it a duty to accept if re-elected. Mr. Blair thereupon, with a magnanimity commendable and which deeply touched the doctor, declined the appointment, and on December 9, 1767, the board of trustees, with *peculiar satisfaction*, by a unanimous vote, again elected him as president. He with his family reached our shores in August, 1768, and on the 17th of that month took the oath of office; but his work in behalf of the college had previously commenced. Before coming he visited London and Holland, rendering 'eminent services to the college,' as it is expressed upon the minutes of the Board. Those services consisted in procuring contributions of funds and books. It

was a great gratification to Dr. Witherspoon to have the objections of his wife removed. That fact is stated in a letter from a gentleman in Edinburgh to Mr. Stockton, of August 22, 1767. To her honor be it said that she cheerfully acquiesced in his acceptance, and thus did Dr. Witherspoon relinquish home, relatives, friends and the advantages and comforts of advanced cultured surroundings, and come to this new land, where Presbyterianism was yet in its infancy and institutions of learning were struggling for support. He came to accept the presidency of Princeton College and to promote the cause of learning and religion here.

"Such was his purpose alone, but unconsciously to him the Almighty intended to enlarge the sphere of his usefulness and make him a founder of the republic.

"In one of the 'Druid' articles, published in 1781, he wrote, 'When I first came into this country, nothing was farther from my expectation than the contest that has now taken place between Great Britain and the colonies.' The Stamp Act had then been passed, been resisted, and was repealed. The dispute between the mother-country and her colonies was then in existence, deep-seated and earnest, yet conflict by arms and independence were not expected. Although the Revolution was the result of a principle insisted upon by the colonies and denied by Great Britain, which naturally and necessarily led to independence, yet the public mind

was not disposed to forcible resistance and independence until the same became inevitable. The colonies resisted every measure of Parliament, directly or indirectly, to tax them without representation, but they did it, until the crisis came, chiefly by remonstrance, non-importation, non-consumption and non-exportation schemes. These were effective for a time in inducing Parliament to recede from much of its odious legislation, although without abandoning the right claimed to tax the colonies; but at length it was attempted to enforce the claim by bayonets and retaliatory laws, and then submission or unity of defence, and then independence, became a necessity. The principle involved was so vital to the dearest chartered and natural rights of the people that submission was impossible. The world has never seen a revolution in which there was as little of selfish, restive ambition as the American.

"The conflict, the Declaration of Independence, the Articles of Confederation and the Constitution, in which were gathered up the results of the Revolution, were the natural outgrowth and sure consequence of the habits and principles of a people who in freedom had reclaimed the wilderness, and by whose industry and sterling worth it had become productive and prosperous. Notwithstanding that there was so much in a common language and blood and customs of life between the old country and the new that the people were slow to resort to independence, Dr. Witherspoon, with his clear

perception, accurate judgment and strong convictions of right, soon comprehended the nature of the dispute and its leadings, and not only ardently espoused the cause of the colonies, but early believed and urged that they should unite for defence and declare for independence. Naturally he found himself an advocate of the rights of the colonies, and the people of his adopted State, seeing in him the qualities necessary for the times, called him to be a leader.

"Previous, however, to his entrance into political life, he had devoted himself with marked faithfulness and ability to the interests of the college and the work of his Church. In the presbytery and synod he always took a prominent part. In the synod particularly he had great influence by reason of his experience in the Church of Scotland and his knowledge of ecclesiastical law and doctrine. The records show that he was upon the most important committees. Calvinism produces strong men, and the Presbyterian Church even in those early days had many. Among them—his contemporaries—none were greater than he, and none more ready than they to recognize his worth, abilities and usefulness. In the latter days of the Synod of New York and Philadelphia he aided largely in the preparation and adoption of the standards of the Church, and in the formation of the General Assembly and the four synods to which the old synod gave place. The old synod, among its closing acts,

appointed him to open the first General Assembly with a sermon and to preside until a moderator should be elected. That duty he performed in this city on third Tuesday of May, 1789, two months after the Constitution of the United States virtually went into effect.

"The organization of the General Assembly and the commencement of proceedings under the Constitution were about contemporaneous, and the government of the Church and nation were both republican. Dr. Witherspoon was an important actor in events leading to the establishment of each, and the honor of like services no other man had. He was the only clergyman in the Continental Congress, and was there not as a politician merely, but peculiarly for his patriotism and wisdom.

"His great services to the college are universally conceded. That college was founded in the year 1746, and was conducted first at Elizabethtown, in New Jersey, under the presidency of Jonathan Dickinson, then continued at Newark, under the presidency of Aaron Burr. After his death it was removed to Princeton, Nassau Hall having been erected in the mean time. Jonathan Edwards succeeded Burr, and Edwards was succeeded by Finley, and Finley by Witherspoon. Previous to Witherspoon's presidency the college had been conducted by the president and tutors, except as to a professorship of divinity and moral philosophy, to which the Rev. John Blair was appointed October 2,

1767, and in which he continued until April, 1769, when he resigned, owing to the inability of the Board to support a separate professorship, and Dr. Witherspoon then performed its duties.

"During his presidency, up to the time of the war, Dr. Witherspoon was most assiduous in his efforts to improve the financial condition of the college and to elevate the standared of instruction. In both he was very successful, and I cannot better state the results than in the language of Dr. Ashbel Green: 'In the period of less than eight years, which intervened between his arrival in America and his entrance into political life, the number of students in the college was considerably increased, the course of the study was greatly improved, the funds of the institution, which had been nearly exhausted, were replenished, and its reputation was widely extended. In a word, Nassau Hall had never before risen to an elevation of character such as it then possessed.' In a minute of September 2, 1770, the trustees say that they are fully satisfied of his great abilities in the management of the institution, and with high pleasure have seen his indefatigable labors and success in raising the reputation of the college. This was a just tribute from a very able Board. His particular services in the elevation and extension of the curriculum of instruction must be left to the pens of others more experienced and more familiar with the history of the college. The whole course was

enlarged and improved, especially in mathematics, mental and moral philosophy. His college duties were also supplemented with the pastorate of the church in Princeton of which the lamented Dr. McDonald was lately pastor. From all contemporaneous and subsequent reference we gather but one opinion—that up to the war, through his instrumentality, the college had become prosperous and strong.

"The State of New Jersey having been overrun by the enemy, the students were scattered, and the college became a barrack, first for the British and then for our own forces; the library was despoiled and the philosophical apparatus mostly destroyed. The church where he preached was also rifled of its pews for firewood, and his farm was plundered of its stock. It cost something to be a patriot in those days, and Dr. Witherspoon paid for it dearly.

"During the dispersion of the college the trustees met once, in May, 1777, at Cooper's Ferry, opposite this city, and authorized Dr. Witherspoon, if the enemy removed out of the State, to call the students together at Princeton and proceed with their education in the best manner he could, considering the state of public affairs; and if more students could be collected than he could instruct himself, to obtain such assistance as might be necessary. As soon as circumstances allowed, but gradually, the college-buildings were cleansed and repaired, and by his

efforts, with the assistance of Prof. Houston, the institution struggled along with a feeble existence.

"In the commission of the trustees to Dr. Witherspoon and General Reed to go to Great Britain for the collection of funds—which commission bears date October 22, 1783—they state that 'the very existence of this benevolent and useful institution has become doubtful, unless some certain and effective relief can be obtained from the friends of virtue and benevolence who have not been exposed to such dreadful calamity.' The trip was taken, but it was a mistake, for the public mind abroad was not in a proper temper to assist a rebellious college. The college had been rebellious to its very core. The result of that effort was entirely fruitless, for the net amount received, after deducting expenses, was only five pounds fourteen shillings. This incited to greater efforts at home; appeals were made to the presbyteries, and in that way a nucleus of support was established, and the college was enabled to start off in its advancing career. Under the blessing of Providence it has become a giant among colleges, scattering its influences far and wide, and having its representatives in the highest positions of the State, the Church, the professions and in literature.

"Dr. Witherspoon continued in the presidency to his death, and although in the latter part of his life not engaged in its active duties, yet giving the weight of his character and influence to the success

of the college. To the Presbyterian Church and the college his services were invaluable, and to our country equally so. He was not a politician in any modern sense. He was called by the people because he had in him the elements of a statesman and could guide in the midst of the storm. Previous to his election as a member of the Provincial Congress of New Jersey, and on May 17, 1776, being a fast-day appointed by the Continental Congress, he delivered a most remarkable discourse on 'the dominion of Providence over the passions of men,' in which he affirmed that the cause in which America was then in arms was the cause of justice, of liberty and of human nature; and earnestly exhorted the people to union, firmness and patience, industry and frugality and dependence upon and trust in Almighty God.

"I will not attempt an analysis of that sermon. It must be read to be appreciated; its truths and lessons were striking evidences of his wisdom and power. That was the first time, he said, that he had introduced any political subject into the pulpit. The occasion was most extraordinary, and he needs no apology. He was elected a delegate to the New Jersey Provincial Congress after this sermon, at the close of the month in which it was delivered. The Congress met in Burlington, June 11, 1776, and was opened with prayer by Dr. Witherspoon.

"He continued there only a short time, for he was soon appointed a delegate to the Continental

Congress, but long enough to aid in completely extinguishing the royal government in the colony and in forming another. He voted that the proclamation of Governor Franklin calling a session of the Royal Assembly should be disobeyed, also that he (Franklin) was an enemy to the liberties of the country, and that his person should be secured. Franklin, refusing to sign a parole, was brought before the Provincial Congress. His speech was so denunciatory of the members, and his manner so contemptuous of their authority, that Dr. Witherspoon could not withstand the temptation of indulging in the most bitter sarcasm—a weapon he could use with great power when necessary. Franklin was ordered to be confined in such place as the Continental Congress should direct. In obedience thereto he was removed to Connecticut; and thus ended the government of the king in New Jersey. Witherspoon was very earnest in the action. The measure was apparently harsh, but justifiable as an act of revolution.

"On the day on which Franklin was brought before the Provincial Congress, which was June 21, 1776, a resolution was adopted—for which Dr. Witherspoon voted—that a government be formed for regulating the internal police of the colony. The next day five persons were elected to represent the colony in the Continental Congress—viz., Richard Stockton, Abraham Clark, John Hart, Francis Hopkinson and Dr. Wither-

spoon—who were instructed to join with the delegates of the other colonies in the most vigorous measures for supporting the just rights and liberties of America, and empowered, if they should judge it necessary and expedient, to join with them in declaring the United Colonies independent of Great Britain, and to enter into a confederation for union and common defence. The resolution to form a government was followed up by immediate action to accomplish it, and July 2, 1776, a constitution was adopted under which the people of New Jersey lived and prospered until 1844, when the present constitution took its place. A committee to draft the constitution was appointed June 24th, and they reported the same within two days after. The work could hardly have been done within that time. Some thoughtful minds must have been engaged in its substantial preparation before the appointment of the committee. Judge Elmer, whose opportunities for information and accuracy of research are well known, states in his *Reminiscences of New Jersey* that 'it has always been understood that the Rev. Dr. John Witherspoon, President of Princeton College, took an active part in preparing it.' He also states that 'two eminent lawyers, Jona. Dickinson Sergeant and John Cleves Symms, were on the committee, but the instrument bears quite as prominent marks of a clerical as of a legal origin.' Dr. Witherspoon was probably not put upon the committee

because of his previous election to the Continental Congress. The constitution of New Jersey was adopted two days before the Declaration of Independence; and although then absent in Philadelphia, Dr. Witherspoon was a master-spirit in giving it an impetus and in securing the independence of the colony.

"But a wider and grander field of duty has now opened, in which he is to aid in launching into existence a nation and guiding it through darkness and tempest. The new delegates from New Jersey appeared in the Continental Congress pending the debate upon the question of independence. There had been a doubt as to the power of the delegates who preceded these to vote for independence, but this delegation was fully authorized, though not peremptorily instructed.

"For that reason the moral courage of a vote for independence was the greater, but no one can fail to see from the course of proceedings in the Provincial Congress that that body had a thorough conviction that independence was near, and that it was expected that the delegates would vote to declare it. Witherspoon, Clark and Hart, being members of the Congress, had already voted to extinguish the government of the Crown and to establish another for the colony.

"Their views were in accord with those of the Congress, as were also those of the other two dele-

gates, Stockton and Hopkinson, and the action of all in the Continental Congress could only be the sequence of the attitude of the colony they represented. Jonathan Dickinson Sergeant, who had been a delegate to Philadelphia, but who returned to New Jersey to take his seat in the Provincial Congress, to which he had been elected, fully appreciating the condition of mind of that body, wrote to John Adams, June 16, 1776, before the election of delegates, as follows: '*Jacta est alea.* We are passing the Rubicon, and our delegates in Congress on the first of July will vote *plump.*' On that day the famous resolution for independence was up for final consideration, the subject-matter having been frequently discussed before. Final action was postponed until the next day. In the mean time, Witherspoon, Stockton and Hopkinson having expressed a desire to hear a recapitulation of the arguments, John Adams, as he says in his autobiography, 'summed up the reasons, objections and answers.' Before the vote Witherspoon made a speech, in which he insisted that the country was not only ripe for independence, but was in danger of becoming rotten for the want of it. That was not a very classic expression, but it showed his intensity of conviction that the time had fully come for independence. He, with the rest of his delegation, voted for the immortal resolve of July 2d that 'these united colonies are, and of right ought to be, free and independent States,' and July 4, 1776,

alike voted for the adoption of the Declaration and afterward signed it.

"In the *Life of Governor Livingston*, by Sedgwick, the author in a note states that the New Jersey delegation, consisting of Witherspoon, Stockton and others, arrived after the Declaration had been signed, but were allowed to affix their names to it. The authority given for this is a letter from Samuel Adams to Richard Henry Lee, dated July 15, 1776, contained in the memoirs of the latter, in which appears this language: 'We were more fortunate than we expected in having twelve of the thirteen colonies in favor of the all-important question. The delegation of New Jersey were not empowered to give their voice on either side. Their convention has since acceded to the Declaration, and published it even before they received it from Congress.' This is a mistake, and it undoubtedly occurred either in the original letter or the printing of it by inadvertently inserting New Jersey for New York. The statement was substantially true as to New York. In Forces' *American Archives* the letter is now published with the correction, and I hope that hereafter no question will ever be raised that the New Jersey delegates were fully empowered, and were present both on the second and fourth days of July and gave their voice for independence. Such is the truth of history.

"The debates of those stirring times—when life, fortune and sacred honor were pledged to the sup-

port of the Declaration, and when the herculean task was undertaken not only to protect the colonies, but to maintain their freedom from the British Crown—unfortunately are lost to the world. All of the debates from 1774 to 1783 were in secret, and mostly extemporaneous and not reported. Here and there are scattered fragments of what was said, giving us some idea of the substance, but the speeches themselves are lost, with only slight exceptions, which, I believe, are one made by Dickinson, of Pennsylvania, against the Declaration, and some by Dr. Witherspoon on other subjects. John Adams well asks who can write the history of the American Revolution. The questions involved were the most momentous that ever affected human rights and happiness, and to have lost the discussions upon them is to have lost much of the fact and *soul* of our history. Sufficient, however, appears of the efforts of Dr. Witherspoon to show that he ranked with the ablest statesmen of the times.

"The limits of this address will not permit a review of his special services in Congress. He was a member for six years, leaving in the fall of 1782. He was elected six several times; and while there were frequent changes in the delegation, he was continuously retained, except for the year 1780, when, as he says in an unfinished letter of March 20, 1780, found amongst his papers and written to a friend in Scotland, he left Congress as 'not being able to support the expense of attending it,

with the frequent journeys to Princeton, and being determined to give particular attention to the revival of the college.'

"Professor Houston, of the college, was substituted for that year, but in November, 1780, Dr. Witherspoon was again elected. He also mentions, in this same letter, that at the end of 1778 he gave notice to the legislature that they must either not choose him or leave him at full liberty to attend only when he could conveniently, and that he made a good deal of use of that liberty in 1779. In those days men were *sought* for office; office was then practically, as in true theory, for the good of the people, and with that view officers were selected. In the instructions of the legislature of New Jersey to the delegates of 1777 is an injunction which might well be practiced upon in these times: 'We desire you may be cautious of multiplying offices, or the number of officers, in the several continental departments, and thereby unnecessarily increasing the public expense; especially you will use your utmost influence that the departments be filled with men of probity, principle and discretion, well qualified in point of capacity, and of unsuspected attachment to the liberties of America.' Well would it be if, in the midst of existing extravagance, waste and looseness of principle in public office, we could return to the virtues of the men who laid the foundations of our republic. The stability of a nation is essentially in adhering to the strictest

honesty and economy. Dr. Witherspoon was a thorough exemplification of the standard of those instructions. Besides being admirably qualified, he was noted for the closest attention and faithfulness to public duty. His firmness in the Revolution was like a rock. In the letter just referred to he says, 'Were our condition ten times worse than it is, nothing short of the clear independence of this country would be accepted.' In the darkest hours he did not despair of success, but firmly relying upon the justice of the cause he had espoused, and the favor of Heaven, labored with patience, and in the end saw his hopes realized. John Adams mentions him in 1774 as an 'animated Son of Liberty.'

"He was an advocate not only of a confederation for defence, but one of permanency and power. He looked for the establishment of a nation, and was in favor of a stronger union than that secured by the articles of confederation, particularly as to the control of commerce and revenue. He pointed out and lived to see many of the weaknesses of the articles of confederation realized.

"The confederacy was little more than a league for mutual protection; and when the Revolution was accomplished, there could be no firm cohesion of the States without an organic law providing for the departments and functions of an independent national government. While the Revolution lasted common dangers and self-protection were the chief bonds of union, but when ended and

successful its results and benefits could only be preserved by a complete general government. Witherspoon understood this with remarkable foresight. He considered himself as laboring for posterity, and saw in the future the rise and growth of a power in this Western world that would secure liberty and happiness to the people, and ultimately be a benefit to Great Britain itself. Posterity to-day gratefully remembers his services. He signed the Articles of Confederation on behalf of his State, November 26, 1778, as authorized by the legislature, and thus helped consummate the second great act which led to and culminated in our present Constitution. The leading events which gave us a permanent national existence were the Declaration of Independence, the Articles of Confederation and the Constitution. In the first two Dr. Witherspoon stood side by side with the ablest and the best, without a superior.

"His congressional career was always prominent. He was a member of the secret committee, of the board of war, and of committees on foreign affairs, finance and for supplies for the army, and frequently was assigned to special duties requiring the most delicate judgment, management and the severest attention. In November, 1776, during the darkest period of the Revolution, when our army had retreated to Jersey, discouraged, poorly supplied and enlistments expiring, Dr. Witherspoon was appointed one of a committee of three to re-

pair to General Washington's headquarters for consultation and to render assistance in recruiting the regiments whose terms had expired or were about to expire, and also to 'inquire into and redress to the utmost of their power the just grievances of the soldiers.' Soon afterward, when the country was in its deepest gloom, Washington having retreated through Jersey, pursued by the enemy, and crossed the Delaware, and Congress being in danger at Philadelphia, Dr. Witherspoon, Richard Henry Lee and Samuel Adams were appointed (December 9, 1776) 'to prepare an address to the inhabitants of America and a recommendation to the several States to appoint a day of fasting, humiliation and prayer.' These duties were performed the two following days, and on the twelfth Congress was adjourned to meet in Baltimore, it having first conferred upon General Washington full power to order and direct all things relative to the department and to the operations of war.

"Recapitulate those facts—the appeal to the country, resolutions for fasting, humiliation and prayer, full authority in Washington to direct the war, and the flight of Congress, all duties and necessities of the crisis, filling up a momentous page in history, and on which, in brightness, this man of God and trusted patriot appears, encouraging the people in the midst of despondency, inciting to further and greater efforts for their rights, and leading them to look on high for succor.

"Time will not allow me to speak of his services in behalf of American prisoners in British hands, or in furnishing supplies to the army and correcting abuses therein, or of his other official acts. They are faithfully recorded by the historian, and are familiar to the reader. On finance he was eminently clear, and many of his ideas are of value today, though not practically appreciated when uttered. His official life covers the greater part of the war, and is inseparable from it and its principles.

"No Christian can fail to see that he was prepared by Providence and led to this land not only to disseminate learning and religion, but to maintain and efficiently assist in establishing civil liberty. He lived to see peace declared, independence acknowledged, and his country, with a government symmetrical and strong, take its 'stand among the nations of the earth.' He saw New Jersey, a feeble colony, become a sovereign power. He saw Princeton College raised to a height unexampled before, and after its dispersion restored. He saw the Presbyterian Church organized on a national basis, so to speak, and his own students filling its highest seats. These events were the consequences of labors and influences in which he bore a conspicuous part. Few men have left their mark so indelibly and prominently upon the annals of their times as he. In him were wonderfully combined and developed learning, religion and statesmanship. In person he was tall, dignified and impressive. Dr. Archi-

bald Alexander said that 'everything about him bore the marks of importance and authority,' yet at the same time he was as plain an old man as he ever saw.

"To do good was the aim of his life, and in every station. His sermons always evinced the closest thought and preparation, and are models for the pulpit. In daily converse he was affable, kind, cheerful, and sometimes used the brightest wit. His religion was a living principle, impelling and consecrating his actions. His weaknesses are swallowed up in his virtues, and his memory is a blessed treasure for us all. His last days were spent in the retirement of his farm at Princeton, interrupted only by occasional services in the pulpit and for the college, and at length, worn out with the infirmities of age, full of years and of honors, was he taken to God. He died November 15, 1794, and the lapse of time has proved the worth of his deeds and fame. These the Presbyterian Church justly commemorate, and present the man and his life to the world for an example and guide."

Loud applause greeted the oration of Governor Bedle.

THE PRESENTATION OF THE STATUE TO THE FAIRMOUNT PARK COMMISSION.

This service was rendered by the Hon. J. Ross Snowden, LL.D., Chairman of the General Assembly's Centennial Committee. Dr. Snowden said:

"GENTLEMEN OF THE PARK COMMISSION: The duty has been assigned to me of presenting to your Board and the city of Philadelphia the statue of Witherspoon, which has this day been unveiled to the public view.

"This bronze statue is the work of Philadelphia artists, and well represents the noble and dignified form and countenance of the eminent patriot, scholar and divine whose effigy we now present as a permanent adornment of this beautiful and extensive park.

"Called from Scotland, his native land, to be placed at the head of the College of New Jersey, Dr. Witherspoon advanced the interests of that institution in a signal manner, and until the war of the Revolution closed its doors, when he immediately espoused the cause of his adopted country, and thenceforth stood in the front rank of American patriots and statesmen.

"The statue of Witherspoon holds an appropriate place in the grand park, now devoted by the ceremonies and exercises of this Centennial year to the freedom and independence of our country, because he is a distinguished representative of that system of doctrine and government which erects the school, the academy, the college, supports the principles of civil and religious liberty, sustains a proper reverence for law and organized authority, insists upon the separation of the Church from the State, and advocates a representative system of government,

in which the power to legislate and rule is derived from the consent of the people.

"It is not my province on this occasion to speak at large upon these principles, nor upon the life, character and services of Dr. Witherspoon. These duties have been assigned to others. It only remains for me now, at the conclusion of the ceremonies, to transfer the statue to the city of Philadelphia and to the care of your honorable Board of Trustees of this beautiful Park, with its various works of art and industry.

"It gives us pleasure to contribute this heroic statue to the adornment of these grounds, which, under the intelligent and efficient labors of your Board, have become so attractive to the people and so promotive of their education, their health and their happiness."

ACCEPTANCE OF THE STATUE.

In introducing Mr. John Welsh, the President of the Fairmount Park Commission, Dr. Breed said:

"Dr. Witherspoon was a grandson of John Welsh. That John Welsh is not with us to-day. Another John Welsh, however, of whom Philadelphia is justly proud, is with us, who, as President of the Centennial Board of Finance, has won an enviable name by his indomitable energy and his signal ability. The other John Welsh was a Presbyterian. This John Welsh is a member of the Church to

which George Washington, the Father of his Country, belonged. Mr. Welsh is here to accept a monument at our hands; but if you would see Mr. Welsh's monument, look around you."

Mr. Welsh came forward amidst warm applause, and in reply to the allusion of Dr. Breed to John Welsh, the son-in-law of John Knox, remarked that he, the speaker, might be more nearly related to the grandfather of John Witherspoon than was supposed, since it was the unvarying tradition of his ancestors—though the family records had not been so carefully preserved as was desirable—that his descent was direct from the John Welsh who married the daughter of John Knox. Mr. Welsh then in a brief but graceful and appreciative address accepted the statue on behalf of the Fairmount Park Commission.

THANKS TO THE PARK COMMISSION

were then extended, in behalf of the General Assembly's Centennial Committee, by the Rev. George Hale, D. D., treasurer of the committee. In introducing Dr. Hale the chairman said: "We have now set up the form of one of the signers of that immortal instrument the Declaration of Independence; we trust that the Park Commission will secure the erection of statues to the other fifty-four along this beautiful avenue, and change its name from the Lansdowne Drive to 'The Avenue of the Declaration.'

Dr. Hale then addressed the assembly as follows:

"MR. PRESIDENT AND GENTLEMEN OF THE PARK COMMISSION: When we turn our eyes to this statue, now firmly settled on its base near that permanent structure, Memorial Hall, and having for its outlook this picturesque valley of the Schuylkill, and within sight of this beautiful Lansdowne road—along which thousands are passing every week, to be on this ground educated as it were by the patriot, statesman, scholar and Christian—we are deeply sensible of the debt of gratitude we have incurred. This is the spot, this is the occasion, this the assemblage, for a deserved public acknowledgment to you.

"When application for a site was first made to your honorable body, it received prompt attention—it was carefully and intelligently considered. With a large liberality worthy of the highest praise, you permitted us to select within this Park any place not already preoccupied; and when our choice was made and communicated to you, that choice was confirmed by your action.

"In the name of the Centennial Committee of the General Assembly, in the name of our whole Presbyterian Church, with her five thousand ministers and five hundred thousand communicants, in the name of the numerous other branches of the Presbyterian family in this and foreign lands, in the name of every true patriot within this republic and of every friend of civil and religious liberty

throughout the world,—we tender to you our sincere and most hearty thanks."

DOXOLOGY.

In announcing the doxology the Rev. Alfred Nevin, D.D., LL.D., said:

"That noble statue is itself a doxology. It is a precious and permanent expression of praise to almighty God for the life and services of the distinguished man in whose honor it has been erected. There it will stand through winter's storms, in the balmy breeze of spring, under summer sunshine and amid the fadings of autumnal foliage and the wailings of autumnal winds, calm, solid and firm, a fitting embodiment of the gratitude from which it sprang. It will teach the millions who shall gaze upon it the great lesson that intellectual greatness and moral excellence are at least as worthy of public recognition as military glory. There are few occasions on which the call for doxology is more distinct and emphatic. Here, at this Centennial celebration, in this magnificent park, where the wonders of science and art seem now to vie with the grandeur and glory of nature, where so many men distinguished for their learning, patriotism and moral worth are assembled, and so many lovely women grace with their presence the consummation of an enterprise which they aided with their efficient efforts, and last, but not least, where we have eminent representatives

from North, South, East and West who have favored us with their eloquence and practically indicated how admiration of and devotion to great central and controlling principles harmonize all sectional feelings,—*here*, with all these pleasant surroundings, and the bright prospects which open to our vision, we cannot but unite in singing with a cordiality which Heaven will accept those memorable words which have so often been the vehicle of gratitude to the Giver of all:

> 'Praise God, from whom all blessings flow;
> Praise him, all creatures here below;
> Praise him above, ye heavenly host;
> Praise Father, Son and Holy Ghost.'"

After the singing of the doxology the benediction was pronounced by the Rev. James McCosh, D. D., LL.D., President of the College of New Jersey. In 1768, Dr. Witherspoon entered upon his duties as President of this college, and in 1868 Dr. McCosh became his worthy successor.

After the benediction, and in response to loud calls from the crowd, Dr. McCosh made a brief but animated and eloquent address, which was loudly applauded.

Dr. Stuart Robinson, of Kentucky, being recognized on the platform, was also called out, and made a brief but telling speech, after which the crowd slowly dispersed, looking back often as they went away at the magnificent figure that for many a score

of years to come will attract the attention and evoke the admiration of the millions who will pass in their carriage and on foot along that beautiful Lansdowne drive.

DISCOURSE OF DR. PLUMER.

The whole enterprise received a most fitting climax in the services of Sabbath evening, the 22d of October, when, in the West Spruce Street Presbyterian church, the Rev. W. S. Plumer, D. D., LL.D., of Columbia, S. C., delivered, by request of the Centennial Committee of the General Assembly, in the presence of a large and intelligent congregation, the following eloquent discourse upon the life and writings of Dr. Witherspoon.

JOHN WITHERSPOON, D. D., LL.D., HIS LIFE, TIMES, WRITINGS AND SERVICES.

"Most men live and die unknown beyond a narrow circle. Their memory soon fades from earth; but if in this life they walked with God, their record is on high, and in the best sense they shall be held in everlasting remembrance.

"A smaller portion of mankind are of low and vicious tastes and habits. They are the tenants of the abodes of infamy and wretchedness. They are led on till they fall into the worst vices and crimes. For fame they have infamy. They have notoriety, but it is with disgrace. Their names rot. They are covered with ignominy.

"A still smaller part of the human family rise high in personal worth and accomplishments, in usefulness and honor. They are by Providence favored with good opportunities, and they embrace them. Their names are enrolled among the good, the wise and the great.

"Such men are helpful to each other. Like the stars, they are often seen in constellations. The example of one draws many. This remark is illustrated through the eighteenth century. It was ushered in by bright lights, though some of them were great blessings, while others were not. Literature then greatly revived. In many places a marvelous spirit prevailed. Both truth and error, both virtue and vice, had giants for their defence. Addison, born 1672, Pope, born 1688, and their friends and contemporaries, mightily stirred the British mind in the early part of the last century. At the same time, Voltaire, born 1694, Rousseau and Diderot, both born 1712, and their allies, were preparing to shake continental Europe. On the other hand, Turgot in France, born 1727, and Necker in Switzerland, born 1732, gave to the world new and wondrous views and thoughts on finance and the best modes of making a nation great. Still later Mirabeau, born 1749, and Napoleon Bonaparte, born 1769, were rising up to move the world, one with his eloquence, the other with his military genius. If we return to England, we see Johnson, born 1709, early giving token that a man of pro-

digious powers had come into the world. Lord Chatham, born 1708, Edmund Burke, born 1718, Charles James Fox, born 1749, William Pitt, born 1759, and several of their contemporaries, would have made great any age or country. Nor was distinction confined to the Old World. The British colonies shared largely in like honors. In 1706 was born Benjamin Franklin; in 1732, George Washington; in 1735, John Adams; in 1743, Thomas Jefferson; in 1750, James Madison; in 1755, John Marshall; in 1757, Alexander Hamilton; and in 1758, James Monroe—all of them illustrious and some of them peerless.

"The same century and people were remarkable for many fine specimens of eloquence. George Whitefield, born in 1714, Samuel Davies, born 1724, James Waddel, born (in Ireland) 1739, Patrick Henry, born 1736, and Lord Erskine, born 1750, wielded a power that would have been felt in any age. These estimates are not extravagant. When Patrick Henry heard Waddel preach on the creation, he said, 'When I was listening to that man, it seemed to me that he could have made a world.' Of Henry's eloquence, Jefferson said it was 'bold, grand and overwhelming. . . . He gave examples of eloquence such as had probably never been excelled.' Of Franklin, Turgot said, '*Eripuit cœlo fulmen, sceptrumque tyrannis.*' Lord Chatham spoke of Franklin as 'one whom all Europe held in high estimation for his knowledge and

wisdom, and ranked with our Boyles and Newtons—who was an honor not only to the English nation, but to human nature.'

"And what shall be said of Washington? The strength of his character is found in its symmetry, propriety and high moral principles. He felt exquisitely, but his passions never dictated a single measure of his life. Jefferson's testimony is clear and has been accepted by mankind. Of Washington he says, 'His integrity was the most pure, his justice the most inflexible, I have ever known, no motives of interest or consanguinity, of friendship or hatred, being able to bias his decision.' Lord Brougham says, 'It will be the duty of the historian and the sage, in all ages, to omit no occasion of commemorating this illustrious man, and until time shall be no more will a test of the progress which our race has made in wisdom and virtue be derived from the veneration paid to the immortal name of Washington.'

"In such times, and with such contemporaries, there was born in Haddingtonshire, Scotland, February 5, 1722, John Witherspoon, the son of a pious, faithful, scholarly minister of the gospel, and a lineal descendant of John Knox of blessed memory.

"At an early age he was sent to school at Haddington. Here his good habits, quick conception and rapid progress gave assurance that one day he should fill a large space in the eye of mankind.

From fourteen to twenty-one years of age he attended the University of Edinburgh. In each class he was respectable; in the divinity class he displayed much soundness of criticism and remarkable precision of thought.

"Leaving the university, he was invited to be the assistant and successor of his honored father, but he preferred to go to the West of Scotland, and was pleasantly settled in the parish of Beith. Ere long he was called to the town of Paisley. Here both his usefulness and his reputation rapidly increased. His fame went abroad, and he was soon invited to Rotterdam in the Low Countries, to Dublin in Ireland, and to Dundee in Scotland. All these proposals he declined. He was soon after chosen President of the College of New Jersey, at Princeton. At first he declined, but on a renewal of the invitation he accepted, and reached America in August, 1768, in the forty-seventh year of his age. His predecessors in office were eminent ministers of the gospel—Jonathan Dickinson, Aaron Burr, Jonathan Edwards, Samuel Davies and Samuel Findley, all names that cannot be mentioned without profound respect.

"In the old country Dr. Witherspoon had established a high reputation. This followed him to America, and gave him great advantage in his labors for the college, in promotion of whose interests he went South as far as Virginia and North as far as Massachusetts. His scholarship

was sound and varied. His administrative talents were uncommon. His whole bearing was well suited to inspire confidence and esteem from all classes.

"But the troublous times of the American Revolution were approaching. Conflict with the mother-country was imminent. Soon the world beheld an amazing spectacle—thirteen colonies with a thousand miles of unprotected coast, and containing less than three millions of souls, arrayed in war against the tremendous power of the British empire. For a season the college was closed, and in 1776, Dr. Witherspoon, at the age of fifty-four, took his seat in the Continental Congress, and with his compatriots signed the Declaration of Independence. For seven years he held this post. His exact knowledge of parliamentary usages, his native wit, his ready apprehension, his moral heroism and his profound acquaintance with human nature and constitutional law commanded universal respect. His courage was indomitable. No sad reverses or disasters, no timidity or faithlessness in others, could damp his ardor or blench his purpose. As an adviser he had few equals. On public affairs time showed his counsels to be excellent. On questions of the commissariat, finance and the public credit, on the proper conduct of the war and like matters, his judgment was outspoken, unfaltering and very safe.

"When the Constitution of the United States was

framed, Dr. Witherspoon's wisdom bore an honorable part. But at no time did he pretermit the character or duties of a minister of God's word, preaching whenever he had opportunity.

"The war being closed and the form of government settled, Dr. Witherspoon bent his energies to the reviving of the college—no easy task in those days of want and poverty. The heraldry of colleges is registered and read only in their Alumni. A few of these—Madison among the number—were coming prominently into notice. But one swallow does not make a summer, and a few students cannot give a college renown. Dr. Witherspoon was also a laborious preacher of the gospel. For these things he laid aside almost all other pursuits.

"Having reached the age of seventy, he found his bodily infirmities much increased. More than two years before his death he was blind and otherwise a sufferer. But his patience, fortitude and cheerfulness never forsook him. Pain and weakness could not extinguish his ardor. He worked on to the very last. It was an affecting sight when this venerable man was led into the pulpit, and there lifted to heaven his sightless eyeballs in fervent addresses to the throne of grace in behalf of sinful men, and poured out his heart in solemn appeals to his dying fellow-men in behalf of the claims of God. Through life he preached from memory. One or two readings of his written dis-

courses, even by another person, put him in full possession of the contents of his manuscript. He enjoyed the full exercise of his mental powers to the day of his death. He departed this life November 15, 1794, in the seventy-third year of his age.

"The writings of Dr. Witherspoon are very various, both in subject and in style.

"1. His theological writings consist of sermons, essays and lectures. There are forty-seven sermons in which are discussed nearly all the leading or vital truths of Christianity, with many kindred matters. Then we have his essay on justification, covering forty-eight pages, and his practical treatise on regeneration, covering one hundred and sixty-three pages. Then we have his seventeen lectures on divinity. These are quite short, averaging less than seven pages each. Then we have his inquiry into the Scripture-meaning of charity. Of all these writings no one piece is so full and complete as that on regeneration. That on justification is next in order. But if one will allow for their length, several of the sermons are as worthy of attention as any of his works. All his theological writings are remarkable for perspicuity, soundness, earnestness, a just moderation and practicalness. It is risking nothing to say that they have had a very powerful influence in moulding and establishing the views of large numbers of theologians in all countries where the English language is spoken.

This remark is especially true of Ireland, Scotland and North America. It would be a great contribution to our popular theological literature if this land could be well supplied with Witherspoon on regeneration. Will not some one furnish means to do it?

"2. Dr. Witherspoon's writings on moral matters must not be passed without notice. Of these the most prominent and important are a serious inquiry into the nature and effects of the stage, lectures on moral philosophy and letters on marriage. In all these are found much close thinking, an excellent judgment and sound speech that cannot be condemned. The piece on the stage was occasioned by the production of the play called 'Douglas,' written by a minister of the Church of Scotland. Dr. Witherspoon's views on this subject are both calm and spirited. The essay is easily understood; it shows sufficient learning; it is fair and cogent. The lectures on moral philosophy are the most unfinished of all Dr. Witherspoon's works. He wholly refused to publish them himself, but after his death his students loudly called for them. In them are many good things, but their appearance has not increased their author's reputation. It is very doubtful, as a question of morality, whether it is ever right to give to the world writings whose author was known to be averse to their publication. And every production is the worse for not receiving the final revision of the author for the press.

"3. Then we have Dr. Witherspoon's views on many matters respecting public affairs and the political questions of his times. These are all worthy of perusal. Those who control the financial affairs of this country might be both startled and profited by a careful examination of Dr. Witherspoon's essay on money. He was an independent thinker, and freely gave his views on most of the questions which arrested the attention of Americans during their great struggle for independence. Some of his essays for the periodical press, no less than some of his speeches in Congress, are well adapted to make the thoughtful think.

"4. Then we have Dr. Witherspoon's humorous productions. Some of these are still read with avidity. They are so racy and so spirited that one can hardly find anything better suited to sharpen his wits. The most keen, pungent and highly finished of these productions bears the title of *Ecclesiastical Characteristics.* The irony is very cutting, the sarcasm is very biting, and the ridicule is overwhelming. In the eighteenth century very few things so stirred Scotland as these caustic productions. The celebrated Bishop Warburton mentioned them 'with particular approbation, and expressed his wish that the Church of England had such a corrector.' The history of a corporation of servants has in it a rich vein of pure wit hardly less amusing and perhaps more instructive than "Gulliver's Travels," by Swift. The recantation

of Benjamin Towne is another production of the same class.

"Dr. Witherspoon's wit was very uncommon. He was always ready. Whilst crossing the ocean the ship in which he sailed was overtaken by a violent storm. Officers, crew and passengers supposed their end had come. An old sailor, whom Dr. Witherspoon had often and severely reproved for his shocking profaneness, during the storm came to the man of God and began to talk piously. At length he said, 'If we never see land, I hope we are all going to the same place.' Instantly Dr. Witherspoon replied, 'I hope we are not.'

"On occasion of meeting a celebrated wit, Dr. Witherspoon accidentally struck his head against a tall mantel-piece, when he said, 'My head rings.' 'It rings, does it?' said the other. 'Yes,' said Witherspoon. 'That is because it is empty,' said the wit. Dr. Witherspoon said, 'Does not yours ring when it is struck?' The answer was, 'No.' 'That,' said Witherspoon, 'is because it is cracked.'

"In a foot-note to his essay on justification Dr. Witherspoon has in a few words fully disposed of Hume's theory of virtue. True, that subtle and elegant writer had laid himself very liable to contempt by putting wit, genius, health, cleanliness, taper legs and broad shoulders among the virtues. Such men deserve the scorn of serious and good thinkers.

"Dr. Witherspoon must have had great power as a teacher over his pupils. His influence, felt once, was felt for life. Perhaps this continent has produced no man more able in debate than the late William B. Giles, once governor of Virginia. He graduated at Princeton in the class of 1781. Forty-six years after this he thus spoke in the legislature of Virginia:

"'It happened to be my fortune in early life to be placed under the care of the late celebrated Dr. Witherspoon, of Princeton College. The doctor, although highly learned, was as much celebrated for the simplicity and elegance of his style and for the brevity of his orations as for the extent and solidity of his erudition. He lectured the class of which I was a member upon eloquence and criticism, and I was always delighted with the exercises in that branch of science. Amidst all the refinement of the doctor's learning he retained much of the provincial brogue of his native town. He generally approached his class with great familiarity with, "How do ye do, lads?" To which the reply was, "Braly, sir; braly." He commenced his lecture in the simple style of conversation:

"'"Lads, if it should fall to the lot of any of ye, as it may do, to appear upon the theatre of public life, let me impress upon your minds two rules of oratory that are never to be departed from upon any occasion whatever: Ne'er do ye speak unless

ye ha' something to say; and when ye are done, be sure to leave off."'

"If any pronounce these rules to be insufferably irksome, let him find better. The want of adherence to them is the secret of many failures in our day.

"Most of Dr. Witherspoon's writings fall under some one of the foregoing classes, but some of them are so peculiar as not to be easily classified. On these time forbids us to dwell.

"One thing remarkable in most of his writings is their freshness. They never grow stale. One might instance those fine discourses on 'The trial of religious truth by its moral influence,' or 'The charge of sedition and faction against good men, specially faithful ministers, considered and accounted for,' or on 'The nature and extent of visible religion.'

"Of course the services of Dr. Witherspoon were great. As an educator, as a patriot, as a writer, as a safe and profound thinker on topics of public interest, and, above all, as a theologian and preacher, he did great things for the age and the world in which he lived. Perhaps his influence was never greater than at present. Through him many are what they are without knowing that by his means they have been brought to their present line of thought and action. He moulded the minds of those who swayed thousands. It seems highly probable that soon a new and complete edition of

his works will be called for, and will be read with profit and avidity. A man of any force of mind, if familiar with Dr. Witherspoon's writings, could easily consign to merited disgrace not a few of the foolish notions now more or less popular with the masses and with the demagogues of the country.

"Those who revere his memory, therefore, do well and wisely in erecting a public monument which shall tell to the coming generations that if they lack a model to form them to virtue and renown they may study the life, examine the writings and copy the example of John Witherspoon.

"In view of the past, the present and the future, we Americans are bound to think of all the way the Lord our God has led us as a people, and learn to trust the Most High in the darkest hour.

"Savage and barbarous people often speak of their ancestors, but civilized nations are mightily swayed by the memory of their forefathers. When their deeds have been heroic and virtuous, a just regard to them greatly conduces to the public good. When men are both great and good, their power ought to be immense. Men seldom have wise regard to their posterity unless they can look back with admiration on at least some of those from whom they claim descent. In the example of many of the contemporaries of Dr. Witherspoon we see much that was wise, patient and valiant. Let us honor by imitating their virtues. They have left us a rich inheritance. They braved great perils,

they bore great hardships, they practiced severe industry, they subdued the soil to the ploughshare, they reared a lasting monument to their good name in the institutions they left us. Let us, like them, be just to all men, and let us fear none but the Father of nations and of men.

"Our ancestors were an ingenious people. From their day to the present we have had a race of remarkable inventors. Let us encourage all useful arts and contrivances.

"Our fathers put a high estimate on mental culture. In the seventeenth century they founded Harvard College, in Massachusetts, and William and Mary College, in Virginia. In the eighteenth century they established about fifty colleges and universities. In the nineteenth century we have colleges by the hundred, and most of them well deserve the name. Let us largely endow and sacredly guard these noble seats of learning.

"The growth of our country has been marked. In 1790 the whole population of the United States was but 3,927,214 souls. Now some of our single States have more. If such things engender pride, they will work our ruin. But if they make us thoughful and prudent, they will do us good.

"Let us not be vain and frivolous, selfish and profane. How Washington reproved profaneness! How Samuel Adams and Benjamin Franklin pleaded for the worship of God in our national councils! Let us not foolishly despise such examples.

"Nor let us forget that our principles and conduct will mightily affect those who shall come after us. The next hundred years will probably confirm and establish or shake and shatter our best institutions. What we and our immediate descendants shall do will tell for ages to come. Not a social, civil or moral cause has for centuries past affected any nation whose people now mingle with ours which cause is not this day potential for good or evil in our own land. Such causes do not commonly work rapidly, but they work surely. Their results are inevitable.

"When He who made and governs the world has ends to accomplish, he can be at no loss for fit instruments. Divine prescience always provides them. Our fathers were thus fitted for their work. Let us stand in our lot, girt with truth, having faith in God, intrepidly meeting every call of duty, cultivating a sincere good-will toward all men at home and abroad, and piously leaving all issues in the hands of Him who is in fact and of right the Judge of all the earth.

"Before closing this address permit me to read two short papers. One is from an honored descendant of Dr. Witherspoon. It is dated—

"'CAMDEN, S. C., June 30, 1876.

"'To REV. DR. PLUMER,

"'REV. AND DEAR SIR: As the lineal descendant of that great and good man Dr. Witherspoon,

I deeply regret that I am unable to attend at the unveiling of his statue.

"'His bust that we have I would gladly have taken to Philadelphia. I shall ever feel that I am an American, and deeply grateful to the great Presbyterian family of America for the great blessing vouchsafed to us through the exertions of my great-grandfather and his coadjutors. Oh that the same spirit that actuated them in the hour of their country's peril may now unite the great American family in this Centennial year, knowing no North, no South, no East, no West, but free and happy America!

"'Yours, very truly,

"'JOHN KNOX WITHERSPOON.'

"The other is from a source honored by all good men in our land. It has been my happiness to spend the last few days in the company of my old friend, that great and good man, Professor Joseph Henry, of the Smithsonian Institute. He has obligingly handed me the following estimate of Dr. Witherspoon:

"'He had a mind of great and general powers, harmoniously developed in various directions, capable of analyzing any subject to which his attention might be directed, and of arriving at a clear conception of the fundamental principles on which it was founded. He possessed great facility in de-

ducing logical inferences from general principles, applicable to the affairs of every-day life.

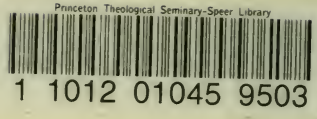
"'With clear conceptions of truth, he had the moral courage and literary ability to advocate it from the pulpit and the press in forcible language and with apt illustrations.

"'As an example of these characteristics, I would refer to his essay on the uses and abuses of paper money, which I do not hesitate to say is one of the best expressions of the fundamental principles of the subject to be found in the English language. It was published at a time of great excitement, when the country was suffering under an unstable currency, and is especially applicable to the condition of our own times.'

"A century ago Dr. Witherspoon and our fathers were on the busy theatre of life. They are gone now. Where shall we be a hundred years hence? Certainly we shall all be in eternity. But will it be a blessed eternity? Will the world be the better for our having lived in it?"

The committee feel that it would be unpardonable to bring this statement to a close without expressing its cordial thanks to the secular press of Philadelphia for its liberality in advertising and its courtesy in noticing our efforts, and also to the *Presbyterian Banner*, of Pittsburg, the *New York Observer* and the *New York Evangelist*, and to the *Christian Instructor*, of Philadelphia, and especially

to *The Presbyterian*, of this city, for the large space allowed in its columns for the advocacy of our cause, and for the warm editorial support constantly rendered us.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